

The MAR 24 1922

CHRISTIAN CENTURY

A Journal of Religion

Mr. Bryan and Evolution

By Harry Emerson Fosdick

Unrecognized Christians

By Ervin Moore Miller

What's the Matter with Chicago?

By George C. Sikes

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The Future of the Congregationalists

Inside View, by DR. ALBERT PARKER FITCH, professor of the History of Religion, Amherst College.

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1. The cit - y paved with gold, Bright with each daz - zling
2. The king - dom of the Lord,— It com - eth not with
3. The liv - ing wa - ters flow That faint - ing souls may
4. Not home - less wan - d'rous here Our ex - ile songs we

The second staff begins with a bass clef, a key signature of one sharp (F#), and a common time (4/4). The lyrics for this staff are:

gem,— When shall our eyes be - hold The new Je-
show; Nor throne, nor crown, nor sword, Pro - claims its
drink; The mys - tic fruit - trees grow A - long the
sing; Thou art our home most dear, Thou cit - y

The third staff begins with a treble clef, a key signature of one sharp (F#), and a common time (4/4). The lyrics for this staff are:

ru - sa - lem? Yet lo! e'en now in view - less might
might be - low: Tho' dim - ly scanned thro' mists of sin,
riv - er's brink; We taste e'en now the wa - ters sweet,
of our King: Thy fu - ture bliss we can - not tell,

The fourth staff begins with a bass clef, a key signature of one sharp (F#), and a common time (4/4). The lyrics for this staff are:

Up - rise the walls of liv - ing light.
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And of the tree of life we eat.
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Chicago

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Religion Embarrassed by Its Loud Defenders

D R. FOSDICK, with his usual lucidity and directness, says the right word about the Bryan crusade against evolution when he speaks not in the name of science, but in the name of religion. His Times article, republished in this issue of The Christian Century, opens the true channel through which the pent-up protest of modern Christian intelligence should find a full and varied expression. Whatever the scientists have to say in response to the bad science of such a crusader as Mr. Bryan it is incumbent upon religious leadership to make response to his bad religion. Even granting that evolution is false, religion is placed in the sorriest predicament if the religious implications of Mr. Bryan's argument become prevalent. If unimaginative literalism can be used to destroy the evolutionary doctrine, it can be used to destroy any other piece of scientific knowledge, even such common beliefs as that the earth is round. This doctrinaire use of the Bible in the face of facts does not so much hurt the facts as it hurts the Bible. When Voliva, the present autocrat of Alexander Dowie's Zion City, declares that the earth is flat and quotes scripture to prove it, he is on the same ground as that upon which Mr. Bryan stands. This makes the Bible an impossible book. And with the disparagement of the Bible in intelligent esteem religion is disparaged. The doctrine of evolution, like that of gravitation or the nebular hypothesis or the rotundity of the earth, stands upon facts or falls for the lack of them. To conceive the Bible as containing a final and authoritative view of the physical universe is to make it unbelievable, not to scientists alone but to Mr. Bryan himself. Likewise with the idea of God which the anti-evolutionists think they are defending. It is not in the interest of evolution but in the interest of an adequate God that religious faith

must make its protest against the current propaganda. The scientists will take care of science, but prophets of God may not stand indifferent while organized efforts are being made to shrink God back into a figure of the proportions with which childhood and the childlike stage of human knowledge conceived him.

Reactionary Talk Not Without Good Effects

M EANWHILE, it is well to discern in the millennial and anti-evolutionary crusade a beautiful illustration of the paradox of providence. God makes the wrath of man to praise him. Whatever ill comes of the present agitation will be more than counterbalanced by the good. Mr. Bryan is stirring up legislatures and masses of inert Christians to *think* about religion. This itself is good. The trouble with religion is that it is taken too much for granted. The great mass of Christians have no real convictions of their own. Their views are customary or inherited. They have no intellectual vitality. But if a bill like that which so narrowly escaped passage in the Kentucky legislature could be introduced in the legislature of every state in the union, there would be a remarkable gain in religious intelligence throughout the nation. What religion needs just now is resurrection from the limbo of antiquities and the crypt of esoteric circles of specialists. It needs to be brought out into the open forum where public opinion is formed, and discussed there in dead earnest. There will be a heap of foolish talk. But so long as people think foolishly they are better off if they talk than if they keep still. Discussion is purgative and educative and leads to progress. The important thing just now, therefore, is to make sure that Mr. Bryan and Dr. James M. Gray and such talkers do not have the platform all to themselves. Scholars must talk, too.

Reform in Church Statistics

FIGURES do not lie, it is alleged, but any intelligent person who looks over church statistics knows that something is wrong. The Unitarians have rightly protested a mistake which showed that they had lost one-third of their membership in five years. Church statistics come from the various denominational organizations. Each denomination has its own standards for enumerating membership. What better service could the Federal Council of Churches perform, if it wants to take a hand in the business of giving statistics to the world, than to arrange a meeting of the official representatives of the various denominations in this country who have for their business the compiling of church statistics. These gentlemen should work out some common standards for all the denominations. For instance, how long can a church cease to meet and still retain its place in the list of churches? How far can a church member depart from Christian duty and still be included on the roll as a Christian? It is well known that thousands, perhaps millions, of those who are included in the reports as Christians did not last year attend a single service of the church nor give a single cent to the support of Christian work. People of this sort would not be counted as lodge members. If they refused to pay their dues, they would immediately be suspended. It is of course easier for a denomination closely organized, like the Presbyterians, to secure accurate figures than for Baptists and Disciples to do the same thing. The Disciples loss in recent years is partly to be accounted for by growing conscience in the matter of church statistics. Were Disciples figures as carefully gathered as are the Presbyterian, there would be even more shrinkage. The promotional temperament of the Methodists has sometimes made them slow to recognize reality in the matter of denominational strength. Meanwhile, the churches all need to learn something from Saged the Sage. He would not love his Keturah any more if she weighed three hundred pounds! We all love our mother church for something other than her size.

Fundamentalists Are Found To Be Too Liberal

CONSERVATIVE religionists in America would greatly threaten progress were it not for the fact that they cannot get on well with each other. Heresy-hunting is a sport so alluring to some minds that after all the higher critics and evolutionists have been driven out of the camp, new victims must be found. The Baptists of the southland are not facing with equanimity the inroads of the fundamentalist movement which is so marked a feature of certain evangelical denominations of the north. The fundamentalist position is rejected by a number of Baptist newspapers of the South because it is too liberal! In that section heresy-hunters now find themselves among the hunted. The objections to such staunch Baptists of the north as Dr. Massee, Dr. Riley and Dr. Stratton is that they countenance "alien-immersion." Now lest some of The Christian Century readers may not know what a

terrible thing "alien-immersion" is, it is to be explained that it is the recognition of baptism by immersion when performed by a non-Baptist, for example, a Methodist or a Presbyterian. It is also charged by the southern leaders that the northern Baptist premillennarians are accustomed to consort in union meetings with premillennarians who have never been immersed, which practice is inimical to the progress of the Baptist faith. We have therefore the very amusing spectacle of the arch-heresy hunters of the north going down to the south only to fall under the very kind of suspicion which they have created against their brethren back home. It is this fact which is the seed of death in the whole conservative movement in evangelical Christianity. Because they make agreement in certain opinions and arguments the condition of Christian fellowship, there is an endless process of division and subdivision in circles of conservative theologians. Only men who use a scientific method in formulating their teaching, and who accept the New Testament emphasis that love is after all more important than opinion will ever find union. The union of the churches, manifestly, is a task whose only hope of accomplishment presupposes some such spirit of tolerance as is possible to men and women of modern mind.

Secular Education Is Lopsided

NEW ZEALAND is one of the most progressive countries in the world. At present its people are seriously contemplating the results of their program of secular education. Like the people of the United States, New Zealand has been trying the experiment of a system of grade-school education which teaches secular topics, but avoids moral and religious disciplines. The discontent with the results gained by such methods, matches the widespread discontent in the United States. A committee is now at work to secure new legislation that will restore the study of the Bible to its proper place in the education of the child. This committee has a point of view about such a plan which appears in all the literature that it sends out. An education that does not include a knowledge of the most formative literature that western civilization has had is even from a purely secular point of view quite inadequate. Education without the Bible is far worse than education without Shakespeare and Milton. It is asserted that the study of the Bible increases one's mastery of his mother tongue. The use which great political leaders make of the Bible in adorning their addresses is evidence of this fact. Nearly every great position taken by Abraham Lincoln found expression in a text of scripture. Certainly a republic which depends upon the franchise of its citizens must have something more than scientific knowledge in its educational program. Without honesty and uprightness any republic falls. The troubles of China and Mexico in trying to operate a republic arise not alone from backward intelligence but from the lack of religious education in its citizenship without which no republic can long endure. The welcome being accorded to Protestant missionaries in Mexico these days indicates that the president of Mexico at least recognizes this fact. Meanwhile

we still have many belated defenders of bare secular education in the United States. These all should visit the juvenile court once a week with open minds, and only a few weeks will be required for their conversion.

Arbitrary Tests of Religious Loyalty

MANY religious observances are defended by the conservative thinker on the ground that they are tests of loyalty. The Roman Catholic will have no meat for forty days, not because the eating or not eating of meat in Lent has any real relation to religion, but because it is a test of loyalty. A long time ago a pope found the fishermen of Rome in dire straits. As bishop of Rome, he did something to help them out of their plight. Now working people all over the world eat by order from Rome, without regard to the question of the influence of meat-eating on religion. In many religious groups, the same thing can be found. The immersionist all too often finds in the plea of loyalty his best weapon. He does not realize that he must somehow connect up his practice with religious experience, or his dogma will inevitably lose its potency. The high churchman finds his major thrill in getting men episcopally ordained before they preach. He forgets that both Jesus and Paul were unordained men, who were opposed by most of the ordained religious teachers of their time. The non-rational tests of loyalty in the various religions are the friction points. As the democratic spirit develops in the world, men are more and more unwilling to do things which express servility. Were blind unreasoning obedience the goal of life, then the more absurd a command was, the more virtue it would have. But life's goal is the development of free personality in cooperation with other free personalities. Religious customs which, like the communion service of the church, depend upon no commandment, but invite the fellowship of those who would remember Jesus Christ, are of greater service than the mere ceremonial observance. No intelligent man who has thought his way very far in religion objects to the dramatic side of religion. What he objects to is the investment of religion's drama with magical significance so that the sign and not the thing signified becomes all-important.

The Worth of an Ethical Reputation

GOOD-WILL has long since been counted an asset in business, and has often been valued in dollars and cents in business reports. Is there to be a new item appearing in annual statements, a valuation of the ethical reputation of the concern? At any rate some concerns are finding it very expensive these days to buy back the reputation for honesty and fair-dealing which they have lost. Once professional baseball was able to boast that it was the cleanest sport in all the world. When that reputation was lost through the scandals of two seasons ago, the only way that seemed open was to pay Judge Landis fifty thousand dollars a year to guarantee the honesty of the great American game. The reputation for

honesty in this sport now has a commercial rating. The moving picture business has contracted to pay Mr. Will Hays, former postmaster-general, three times the salary of the president of the United States. The price is very low if Mr. Hays can help the American people to forget the lewdness and scandal of recent years that have come to light among moving picture actors. Mr. Hays has the task of cleaning up the moving picture business. Shrewd business men think that a clean bill of health will be worth a fifth of a million every year and pay dividends on the investment. It is not unknown for stock companies to secure the presence of a minister, that the man of the cloth shall in some measure guarantee the quality of the enterprise. Meanwhile it is worth-while to suggest to the various groups of business men who are seeking to buy an ethical reputation that the cheapest way to secure such a reputation is to earn it as they go along. It does not require any Judge Landis or any Mr. Hays, if one nails the ten commandments up on the office wall when the business is started and if one puts the golden rule where it can be seen any hour in the day.

Propaganda or Education

HERBERT CROLY'S critique of the church on the question of its relation to war has helped to define the issue. While jealous for the good name of the church and the Christian religion, our best service both to religion and the church is not rendered by so blind and naive a claim as that which Secretary Charles S. Macfarland made on behalf of the church's alleged virtue in making certain pronouncements against war. The church has too much depended upon propaganda instead of upon education. At the present moment we are passing drastic resolutions upon war, economic injustice and other evils of the times, but we are building up no proper teaching agencies with which these resolutions may be made effective. The Christian Century has said more than once that were the lay members of the Protestant denominations ever to learn how radical are the industrial and economic attitudes of the Federal Council, the Y. M. C. A. and other organizations, there would be a hue and cry heard throughout all the churches. That these resolutions are hidden away in offices and are unknown to more than a very small per cent of the membership of the evangelical bodies indicates the futility of adopting creeds and passing resolutions unless behind these there is an educational program that will make them effective. Some of our greatest reforms will await the action of the oncoming generation. The men and women at present in control of affairs are not big enough for the task. But the next generation will also fail unless the subject matter of religious education throughout the churches is brought into harmony with the declared principles of the churches. Meanwhile the present situation which affords us a set of radical resolutions to show to radicals while the defenders of the existing order of things are satisfied with the complacency of the church amid crying evils is as intolerable as it is disingenuous.

Punishment by Taxation

ASIZABLE proportion of the American people have recently passed through a peculiarly harrowing experience. On the fifteenth day of March a man of not extraordinarily large affairs was asked over the phone for a brief business appointment. In a distressed voice he pleaded for a postponement, for, said he, "this is the busiest day in the year for me." He was in the last grapple with his income tax returns.

It proves, indeed, a grapple for multitudes, and a vexation of spirit which is rapidly reducing our citizenship to madness, or is at least cultivating stubborn doubts of the possibilities of civilization. The layman has long since given up hope of understanding the science of taxation. Indeed, the chairman of his state committee in the legislature of one of the eastern commonwealths is accustomed to assert that any man who allows himself to be accredited as a tax expert is either a fool or a knave. It is not surprising that proposals for summary and straightforward measures like Henry George's single land tax should gain a vogue. Few pretend to be able to master the arguments pro or con, but the proposition sounds simple, and, after a struggle with income tax returns, and a futile engagement with the capricious general property tax assessor, simplicity seems to the average citizen a boon to be got at any price.

Something must be fundamentally wrong. Here is a business man of complete probity, who pays his debts with a scrupulosity and promptness which sets him on high among his fellows, who has yet been wearing his nerves to a frazzle for days before March 15th, devising means and justification for working his obligations to his government down to the absolute minimum which the most liberal application of the law will enable him to get away with. Here is a minister who has succeeded in figuring it out that, spite of his salary of four thousand or more from his church, and other incidental income, no income tax is due from him at all. Here is a university president on whose salary, derived from the state, the law permits no income tax levy. Any lawyer will assure you that a government would make itself ridiculous which would tax itself or its employees. Millions and billions of government securities are exempt from the more palpable forms of taxation, in so much that private corporations are in a towering rage over the injustice, which draws all conservative wealth to that form of investment, and leaves them impoverished, or able to attract capital only at prohibitive rates. In short, the government is out to defend itself and to get all it can from those who serve as its prey. As a European cynic-statesman has put the case, skillful taxation consists in getting the maximum of feathers with the minimum of squawking from the goose.

In countless ways we are reminded that government, even under refined democratic sanctions, is a holdover from days when it was arbitrary power exercised by an overlord, whose chief concern was not the service he could render his subjects, but how much he could get out of them before they should rise up and cut off his head. The same citizen will trim his tax assessment down to the absolute minimum, and finally pay his five hundred dollars

with a howl which may be heard across the country, who the following day will smilingly draw his check for a thousand dollars for the Red Cross, for the erection of a new church building, or for some other of half a hundred philanthropies which every modern, self-respecting man of affairs cheerfully concedes it to be his duty to support. He never thinks of his taxes as a service to his society. It is a—well, it is a tax. That says all necessary. Fight it, get out of it, howl, raise the biggest kind of row, on general principles. It is a tax!

On purely economic grounds, it might be demonstrated that taxes are the best investment the citizen makes. He gets most for them. With all of the muddling and corruption in public administration, no large block of money serves society so efficiently as does tax money. The degree of efficiency such administration attains is, indeed, the test of the ability of all other funds to serve their purpose, in the supply of commodities, or in the insurance of the luxuries and refinements which distinguish civilized life. No expenditures are consecrated to such fundamental and holy purposes as are taxes paid the government. No money should leave the hands of the citizen with such a thrill of hope and assurance of good in return, as should that he transmits to the tax collector. In the payment of no bills should he haggle less than in providing for the common interests. They are his dearest interests. But paying taxes, in spite of all our fine theories, continues to be a punishment, or the exaction of a usurper, to be resisted to the limit of personal safety.

To assert that we all ought to feel differently will not solve this vexed problem. We have not found a basis for taxation; that is our abiding embarrassment. We are trying to operate democracy on a holdover from the days when taxes were collected by the agents of an overlord at the point of the sword. A large proportion of the revenues of our government are derived from fines for misconduct. In some homes the common punishment for misdemeanors is a stint of scripture to be committed to memory. In "Christian" colleges the punishment for infractions of campus rules has often been the reduction of possible cuts from daily prayers or chapel religious exercises. One father punishes his little son by compelling him to sit on his lap for a stated period. On similar principles, violation of law is met by compulsion to pay fines in support of the government. And the results are what might be expected all the way around. Scripture acquired under the conditions mentioned has not remained in the memory a solace in distress and a light in the hour of gloom. Religion in some of our Christian colleges has not thrived under the penal code in vogue. Affection does not drive the son to seek his father's arms in evening greeting. Foregathering with bootleggers, and rakes, and thieves, and highwaymen, in the financial support of the government, has not particularly enhanced the glories of paying taxes. During brief periods of high patriotic emotion, such as that of the late world war, the financial support of the government took on a different aspect, and there was some genuine pride shown even in meeting the tax levy. Income returns were phenomenally large, not, one may venture to guess, altogether because personal profits reached such prodigious totals, though they were actually

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very high, but because, during that period, the ambition to trim the returns to the absolute minimum permitted by law, or by practicable evasions of law, was for the time supplanted by a genuine desire to serve the common good.

The cure? Oh, the tax expert, alleged or real, will laugh at crude proposals from laymen. Our technique would seem ridiculous, to be sure. But we may at least venture the suggestion that good democrats cannot be fined, and dragooned, and herded with common criminals, into cheery and loyal support of government. Tax paying is embarrassed by evil associations. Its descent from disreputable ancestors clouds its pedigree. The society it keeps brings it into shocking disrepute. We must find a way to glorify tax paying as service to the common good. It must be organized, not as a penalty we pay for being bad, but as a privilege we enjoy, to the limit of our ability, in being good.

these on the lips of Buddha, Plato or Moses would be empty and meaningless. In imagination we can see Plato walking to and fro in the porch of philosophy, and the young Greeks listening to his sublime discourse; but the scene is far off and long ago. With Jesus it is different. We do not think of him as dead or as belonging to old ages and things long gone by. In a sense unique and real, he is an eternal contemporary, a thousand times more beloved than in the days of his flesh; and his words are like bits of radium, new with each new age, opening new vistas of divine surprise. They have a life quiet, deep, undeniable, and they grow, peopling the vacuity of Time with shapes of beauty and of power.

No words of Jesus touch the human heart more deeply and surely than the promise of his continuing presence; and the amazing thing about them is that they are true. The deepest need of the human heart, as each of us can testify, is for a Friend stronger than man, more tender than woman, and more intimate than either, a Companion whom time cannot change nor death take away. At times, in rare moments, the sea that washes between personality and personality—"unplumbed, salt, estranging"—rolls away, and we touch soul to soul, but only for a brief time, so profound is our isolation. In every life there are days when those nearest to us seem strange and far off; hours of temptation, of depression, of loneliness when no human hand can help. Yet, somehow, in a way known to no other, Jesus enters—a dear, familiar friend—into the innermost chambers of the soul, abolishing the divinity of distance and making friendship the way of life. No words, no music can tell what this ministry has meant, and still means, to the Christian ages.

In this faith, in this living fellowship with a living Christ, the early church—whose story reads like a book of romance from the library of heaven—suffered, triumphed, and wrought its wonders. It won by faith, by fortitude, but also by "the deep power of joy"—hilarity, as Hermas called it—born of a vivid and creative experience of the living Christ. Not the death of Christ, but his living presence, was the central reality of their faith and life, making the sacrament not a memorial but a festival. The faded paintings, broken sculptures, and rude epitaphs in the catacombs show us how bright, gentle and joyous was the life of the early church. Strangely enough, the cross is not found among its emblems at all. Indeed, not until the sixth century did artists begin to represent the death of Christ, and the crucifix dates from a century later. No, the early church did not brood over the death of Christ; it lived triumphed in his radiant presence. By the same token, in every age when the church has been aware of the living Christ, it has been a power perpetuating not only his incarnation, but his resurrection. When it has lost the sense of its living Lord, it has been bereft of influence and appeal.

Never was this fellowship with the living Christ more needed than it is today, when the purpose of life is seen to be "the redemptive making of personality," and yet the tendency of thought is toward the impersonal. More and more—until very recently—the ideas of God set forth in modern philosophy have left us wondering whether he is more than personal—if such a thing can be—or less than

The Great Companion

A Lenten Message

TWO profound truths over-arch and under-lie the life of faith—the truth that man lives in God, and the truth that God lives in man. They are the convex and concave sides of the same reality, and each should be emphasized according to our need; but they are inseparably related. Either one, without the other, leads to an inadequate faith, and ends in something hard to know from error. For if it be true that "God without he findeth not who finds not God within," it is also true that over-emphasis on the divine indwelling leaves us with the dread that God exists nowhere save in the upward-reaching aspiration of man.

While the Bible keeps these two truths together, the Old Testament emphasizes the truth that God is the home of the soul, our refuge and defense amid the fluctuating shadows of time; and the New Testament his life in us as the ground of our being and the inspiration of our faith and hope. One sets forth the contrast between God and man, and the other their kinship. The prophets and psalmists knew that God lives in man, and St. Paul knew that "in him we live and move and have our being"; but the distinction of emphasis holds true none the less. The difference Jesus made, dividing time into before and after, was in his revelation of "the human life of God," making our fellowship with him intimate, ineffable and happy. The idea of God was reborn on Christmas day, with its song, its glory and its insight linking a little child with a far-off, wandering star. God, born as a babe, growing as a child, walking our human way, bearing our infirmities and taking little steps by our side—it is the most stupendous truth ever told among men, marking the discovery of the life of God in man, and lighting up the universe like a sunrise.

As at the beginning, so at the end of those swift and gentle years, like the music of vesper bells those words fall upon our hearts: "Lo, I am with you always, even to the end of the world." No one else has ever uttered such words to humanity; no one else can do it. Words like

personal. For years, while the mind has been struggling with the difficulties of a divine personality, the heart has suffered a sad loss of rich, warm, vivid fellowship with God, without which religion falls to a lower octave. Here, no doubt, we find the explanation of the Christward tendency in the last twenty years in poetry, drama and fiction, at once so widespread and remarkable. Not only in literature, but in religious thought, the last two decades have brought a rediscovery of Jesus, both as a Figure having a date in time and a place in history—as real as Tacitus, as tangible as Tiberius—and as a living Presence; of all world-powers making for the higher life the most pervasive and redeeming. It is an awakening, in response to a deep need, of what in days of old Thomas Goodwin called "an instinct for Christ," of the existence of which the whole religious history of man bears witness.

Over against those who say that all this is poetic imagination, we have a right to invoke the historic witness of Christian experience. Paul, Ambrose, Bernard, Wesley, Woolman, men of many ages, many races, many types of temperament and training, tell of One who walked with them along the way. Yea, a multitude no man can number have found fellowship in loneliness, deliverance from the tyranny and cruelty of time, and a peace that is also power both to do and to endure, in his companionship. Surely, if human experience can register reality, the witness of the Christian ages is overwhelming—in heroic faith, in lofty character, in fruitful service—and we must admit that Christ does live with men day by day, age by age, as he promised to do. No vague, sweet memory can explain an experience at once so personal and so dynamic, the authenticity of which is attested in souls made radiant with blessing and guidance to their fellows, no less than in prophetic social ministry.

How can we share in this experience of fellowship with the living Christ. First of all, there is the Book of his life, aglow with his presence, instinct with the atmosphere and impress of his personality, ineffably rich with his faith and wisdom. Yet how little men read that most personal of all records, how little time is given to the study of the ways and words of Jesus. Here is his very image in a book of immortal loveliness—"he himself with his human air"—and to know him in the days of his pilgrimage is to learn that in the land of the spirit there is no distance. By lifting that Figure from the gospel page and enthroning it in our mind, heart and imagination, we shall find it a path by which we may enter into communion with him as he lives in the eternal world. Take each day a passage, a scene, and ponder it, reproducing in the mind the details of its vivid human color, until his very voice and gesture become real, and as you walk with him there in the wonder of his life, living over its scenes in the heart, somehow he will draw near and walk with us here in this strange and troubled time. Life may thus become a walk to Emmaus, its daily bread a sacrament, its eventide an hour of revelation.

Then there are the treasures of Christian biography, in which we may see the spirit of Jesus reincarnated in flesh and blood, amid trials and temptations like our own. No one can read the life of Phillips Brooks without receiving

a double impression—a human soul fine, high, richly spiritual, tenderly human, and the sense of Another living in him, working through him, transfiguring his pure and rejoicing humanity. The same impression is repeated in the life of Maurice, who was brought up in the faith of Priestly and Channing, but found it unequal to his need, whereof he tells in a noble letter to his mother. Tennyson, Browning, Florence Nightingale—what a revelation of the dynamic Christ is shown in great Christian lives! Something we have missed, something that answers to our uttermost need and yearning, if we fail of this fellowship with the Eternal Christ in the midst of time, which—as we see in the lives of Bushnell and Dale—adds a whole dimension to our human days, making abstract truths concrete, so that we may know in very truth that our Redeemer liveth.

No dead fact stranded on the shore
Of the oblivious years;
But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

The Ill and the Remedy

A Parable of Safed the Sage

I JOURNEYED from the city where I reside, by the space of an Hundred Miles, and I spent the night, and caught an Early Train home. And there sat over against me in a Turned Seat a mother and Four Children. And she and one child rode backward, and Three Children rode facing them. And the Children were Americans but the Mother was from the North, even from Scandinavia. And it was Winter.

And the mother had had a time of it getting the Children ready for that Journey, and had no mind to unfasten their clothing for a ride of Three Hours. And they wore Heavy Coats, and Caps that pulled down over their Ears, and Overshoes and Heavy Leggings. And the car was Hot.

And all the Children had Colds.

And the mother had an Handkerchief.

Now she tended to them not one by one, but waited until they were all more or less in need of her assistance; and then did she give them Seriatim. And every time she did her duty she gave unto each Nose a Wrench that left an Howling Child where the nose had been.

And those Four Children sat, like the Three Hebrew Children, bound in their coats and their hosen, and cast into the burning fiery furnace of that car and submitted to whatever happened unto them.

And I considered how many folk there be in the world who are Professional Reformers who do their necessary good in like fashion, and thus make Virtue Odious.

Now, there once lived in a land named New England, a man of the race of the Yankee and he was a Philosopher, and sold clocks. And part of his Philosophy he thought out for himself, and part of it he learned from his mother. And thus spake Sam Slick, the Connecticut Clock-maker, saying:

I guess that it were better not to wipe the nose of a child, and so said my mother, than to Wring It Off.

Mr. Bryan and Evolution

By Harry Emerson Fosdick

THE editor of *The Times** has asked me to reply to Mr. Bryan's statement on "God and Evolution."

I do so, if only to voice the sentiments of a large number of Christian people who in the name of religion are quite as shocked as any scientist could be in the name of science at Mr. Bryan's sincere but appalling obscurantism.

So far as the scientific aspect of the discussion is concerned, scientists may well be left to handle it. Suffice it to say that when Mr. Bryan reduces evolution to a hypothesis and then identifies a hypothesis with a "guess" he is guilty of a sophistry so shallow and palpable that one wonders at his hardihood in risking it. A guess is a haphazard venture of opinion without investigation before or just reason afterward to sustain it; it is a jeu d'esprit. But a hypothesis is a seriously proffered explanation of a difficult problem ventured when careful investigation of facts points to it, retained as long as the discovered facts sustain it, and surrendered as soon as another hypothesis enters the field which better explains the phenomena in question.

A HYPOTHESIS

Every universally accepted scientific truth which we possess began as a hypothesis, is in a sense a hypothesis still, and has become a hypothesis transformed into a settled conviction as the mass of accumulating evidence left no question as to its substantial validity. To call evolution, therefore, a guess is one thing; to tell the truth about it is another, for to tell the truth involves recognizing the tireless patience with which generations of scientists in every appropriate field of inquiry have been investigating all discoverable facts that bear upon the problem of mutation of species, with substantial unanimity as to the results so far as belief in the hypothesis of evolution is concerned. When Darwin, after years of patient, unremitting study, ventured his hypothesis in explanation of evolution—a hypothesis which was bound to be corrected and improved—one may say anything else one will about it except to call it a "guess." That is the one thing which it certainly was not. Today, the evolutionary hypothesis, after many years of pitiless attack and searching investigation, is, as a whole, the most adequate explanation of the facts with regard to the origin of species that we have yet attained, and it was never so solidly grounded as it is today. Dr. Osborn is making, surely, a safe statement when he says that no living naturalist, so far as he knows, "differs as to the immutable truth of evolution in the sense of the continuous fitness of plants and animals to their environment and the ascent of all the extinct and existing forms of life, including man, from an original and single cellular state."

THE REAL SITUATION

When, therefore, Mr. Bryan says, "Neither Darwin nor his supporters have been able to find a fact in the universe

to support their hypothesis," it would be difficult to imagine a statement more obviously and demonstrably mistaken. The real situation is that every fact on which investigation has been able to lay its hand helps to confirm the hypothesis of evolution. There is no known fact which stands out against it. Each newly discovered fact fits into an appropriate place in it. So far as the general outlines of it are concerned, the Copernican astronomy itself is hardly established more solidly.

My reply, however, is particularly concerned with the theological aspects of Mr. Bryan's statement. There seems to be no doubt about what his position is. He proposes to take his science from the Bible. He proposes, certainly, to take no science that is contradicted by the Bible. He says, "Is it not strange that a Christian will accept Darwinism as a substitute for the Bible when the Bible not only does not support Darwin's hypothesis, but directly and expressly contradicts it?" What other interpretation of such a statement is possible except this: that the Bible is for Mr. Bryan an authoritative textbook in biology—and if in biology, why not in astronomy, cosmogony, chemistry or any other science, art, concern of man whatever? One who is acquainted with the history of theological thought gasps as he reads this. At the close of the sixteenth century a Protestant theologian set down the importance of the book of Genesis as he understood it. He said that the text of Genesis "must be received strictly"; that "it contains all knowledge, human and divine"; that "twenty-eight articles of the Augsburg Confession are to be found in it"; that "it is an arsenal of arguments against all sects and sorts of atheists, pagans, Jews, Turks, Tartars, Papists, Calvinists, Socinians and Baptists"; that it is "the source of all science and arts, including law, medicine, philosophy and rhetoric," "the source and essence of all histories and of all professions, trades and works," "an exhibition of all virtues and vices," and "the origin of all consolation."

LUTHER AND BRYAN

One had supposed that the days when such wild anachronisms could pass muster as good theology were passed, but Mr. Bryan is regalvanizing into life that same outmoded idea of what the Bible is and proposes in the twentieth century that we shall use Genesis, which reflects the pre-scientific view of the Hebrew people centuries before Christ as an authoritative textbook in science, beyond whose conclusions we dare not go.

Why, then, should Mr. Bryan complain because his attitude toward evolution is compared repeatedly, as he says it is, with the attitude of the theological opponents of Copernicus and Galileo? On his own statement, the parallelism is complete. Martin Luther attacked Copernicus with the same appeal which Mr. Bryan uses. He appealed to the Bible. He said: "People gave ear to an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon. Whoever wishes to appear clever must devise some new system, which of all systems is, of course, the very best.

* This article appeared in *New York Times*, Sunday, March 12.

This fool wishes to reverse the entire science of astronomy, but sacred Scripture tells us that Joshua commanded the sun to stand still, and not the earth."

Nor was Martin Luther wrong if the Bible is indeed an authoritative text book in science. The denial of the Copernican astronomy with its moving earth can unquestionably be found in the Bible if one starts out to use the Bible that way—"The world also is established, that it cannot be moved" (Psalm 93:1); "Who laid the foundations of the earth, that it should not be moved forever" (Psalm 104:5). Moreover, in those bygone days, the people who were then using Mr. Bryan's method of argument did quote these passages as proof, and Father Inchofer felt so confident that he cried, "The opinion of the earth's motion is of all heresies the most abominable, the most pernicious, the most scandalous; the immovability of the earth is thrice sacred; argument against the immortality of the soul, the existence of God, and the incarnation should be tolerated sooner than an argument to prove that the earth moves."

THE HEBREW UNIVERSE

Indeed, as everybody knows who has seriously studied the Bible, that book represents in its cosmology and its cosmogony the view of the physical universe which everywhere obtained in the ancient Semitic world. The earth was flat and was founded on an underlying sea (Psalm 136:6; Psalm 24:1-2; Genesis 7:11); it was stationary; the heavens, like an upturned bowl, "strong as a molten mirror" (Job 37:18; Genesis 1:6-8; Isaiah 40:22; Psalm 104:2), rested on the earth beneath (Amos 9:6; Job 26:11); the sun, moon and stars moved within this firmament of special purpose to illumine man (Genesis 1:14-19); there was a sea above the sky, "the waters which were above the firmament" (Genesis 1:7; Psalm 148:4) and through "the windows of heaven" the rain came down (Genesis 7:11; Psalm 78:23); beneath the earth was mysterious Sheol where dwelt the shadowy dead (Isaiah 14:9-11); and all this had been made in six days, each of which had had a morning and an evening, a short and measurable time before (Genesis 1).

Are we to understand that this is Mr. Bryan's science, that we must teach this science in our schools, that we are stopped by divine revelation from ever going beyond this science? Yet this is exactly what Mr. Bryan would force us to if with intellectual consistency he should carry out the implications of his appeal to the Bible against the scientific hypothesis of evolution in biology.

THE BIBLE'S PRECIOUS TRUTHS

One who is a teacher and preacher of religion raises his protest against all this just because it does such gross injustice to the Bible. There is no book to compare with it. The world never needed more its fundamental principles of life, its fully developed views of God and man, its finest faiths and hopes and loves. When one reads an article like Mr. Bryan's one feels, not that the Bible is being defended, but that it is being attacked. Is a 'cello defended when instead of being used for music it is advertised as a good dinner table? Mr. Bryan does a similar disservice to the Bible when, instead of using it for what

it is, the most noble, useful, inspiring and inspired book of spiritual life which we have, the record of God's progressive unfolding of his character and will from early primitive beginnings to the high noon in Christ, he sets it up for what it is not and never was meant to be—a procrustean bed to whose infallible measurements all human thought must be forever trimmed.

ORIGINS AND VALUES

The fundamental interest which leads Mr. Bryan and others of his school to hate evolution is the fear that it will depreciate the dignity of man. Just what do they mean? Even in the Book of Genesis God made man out of the dust of the earth. Surely, that is low enough to start and evolution starts no lower. So long as God is the Creative Power, what difference does it make whether out of the dust by sudden fiat or out of the dust by gradual process God brought man into being. Here man is and what he is he is. Were it decided that God had dropped him from the sky, he still would be the man he is. If it is decided that God brought him up by slow gradations out of lower forms of life, he still is the man he is.

The fact is that the process by which man came to be upon the planet is a very important scientific problem, but it is not a crucially important religious problem. Origins prove nothing in the realm of values. To all folk of spiritual insight man, no matter by what process he at first arrived, is the child of God, made in his image, destined for his character. If one could appeal directly to Mr. Bryan he would wish to say: let the scientists thrash out the problems of man's biological origin but in the meantime do not teach men that if God did not make us by fiat then we have nothing but a bestial heritage. That is a lie which once believed will have a terrific harvest. It is regrettable business that a prominent Christian should be teaching that.

DANGER OF MATERIALISTIC TEACHING

One writes this with warm sympathy for the cause which gives Mr. Bryan such anxious concern. He is fearful that the youth of the new generation, taught the doctrine of a materialistic science, may lose that religious faith in God and in the realities of the spiritual life on which alone an abiding civilization can be founded. His fear is well grounded, as every one closely associated with the students of our colleges and universities knows. Many of them are sadly confused, mentally in chaos, and, so far as any guiding principles of religious faith are concerned, are often without chart, compass or anchor.

There are types of teaching in our universities which are hostile to any confidence in the creative reality of the spiritual life—dreary philosophies which reduce everything to predetermined mechanical activity. Some classrooms doubtless are, as Mr. Bryan thinks, antagonistic, in the effect which they produce, alike to sustained integrity of character, buoyancy and hopefulness of life and progress in society. But Mr. Bryan's association of this pessimistic and materialistic teaching with the biological theory of evolution is only drawing a red herring across the real trail. The distinction between inspiring, spiritually minded teachers and deadening, irreligious teachers is not

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at the point of belief in evolution at all. Our greatest teachers, as well as our poorest, those who are profoundly religious as well as those who are scornfully irreligious, believe in evolution. The new biology has no more to do with the difference between them than the new astronomy or the new chemistry. If the hypothesis of evolution were smashed tomorrow, there would be no more religiously minded scientists and no fewer irreligious ones.

HEART OF PROBLEM

The real crux of the problem in university circles is whether we are going to think of creative reality in physical or in spiritual terms, and that question cannot be met on the lines that Mr. Bryan has laid down. Indeed, the real enemies of the Christian faith, so far as our students are concerned, are not the evolutionary biologists, but folk like Mr. Bryan who insist on setting up artificial adhesions between Christianity and outgrown scientific opinions, and who proclaim that we cannot have one without the other. The pity is that so many students will believe him and, finding it impossible to retain the outgrown scientific opinions, will give up Christianity in accordance with Mr. Bryan's insistence that they must.

Quite as amazing as his views of the Bible is Mr. Bryan's view of the effect of evolution upon man's thought of God. If ever a topsy-turvy statement was made about any matter capable of definitive information, Mr. Bryan's statement deserves that description, for it turns the truth upside down. He says: "The theistic evolutionist puts God so far away that he ceases to be a present influence in the life * * * Why should we want to imprison God in an impenetrable past? His is a living world. Why not a living God upon the throne? Why not allow him to work now?" But the effect of evolution upon man's thought of God, as every serious student of theology knows, has been directly the opposite of what Mr. Bryan supposes. It was in the eighteenth century that men thought of God as the vague, dim figure over the crest of the first hill who gave this universal toboggan its primeval shove and has been watching it sliding ever since. It was in the eighteenth century that God was thought of as the absentee landlord who had built the house and left it—as the shipwright who had built the ship and then turned it over to the master mariners, his natural laws. Such ideas of God are associated with eighteenth century Deism, but the nineteenth century's most characteristic thought of God was in terms of immanence—God here in this world, the life of all that lives, the sustaining energy of all that lives, as our spirits are in our bodies, permeating, vitalizing, directing all.

GOD IS NOT A CARPENTER

The idea of evolution was one of the great factors in this most profitable change. In a world nailed together like a box, God, the creator, had been thought of as a carpenter who created the universe long ago; now, in a world growing like a tree, ever more putting out new roots and new branches, God has more and more been seen as the indwelling spiritual life. Consider that bright light of nineteenth century Christianity, Henry Drummond, the companion of D. L. Moody in his evangelistic tours. He

believed in evolution. What did it do to his thought of God? Just what it has done to the thought of multitudes. Said Drummond: "If God appears periodically he disappears periodically. If he comes upon the scene at special crises, he is absent from the scene in the intervals. Whether is all-God or occasional-God the nobler theory? Positively the idea of an immanent God, which is the God of evolution, is infinitely grander than the occasional wonder-worker who is the God of an old theology."

Mr. Bryan proposes, then, that instead of entering into this rich heritage where ancient faith, flowering out in new world views, grows richer with the passing centuries, we shall run ourselves into his mold of medievalism. He proposes, too, that his special form of medievalism shall be made authoritative by the state, promulgated as the only teaching allowed in the schools. Surely, we can promise him a long, long road to travel before he plunges the educational system of this country into such incredible folly, and if he does succeed in arousing a real battle over the issue we can promise him also that just as earnestly as the scientists will fight against him in the name of scientific freedom of investigation so will multitudes of Christians fight against him in the name of their religion and their God.

VERSE

Question

O H, if upon the deep and surging tide
Of life we knew just whither we are bound,
Were love more sweet, the joy of living found?
Or, muffling up our faces, horrified,
Would we sail on into the darkness wide,
And think of rocks, and hear the dreadful sound
Of whelming waters that upon them pound—
No light, no hope, no Captain at our side?
Why question we? No man may read the scroll
Of Destiny; we cannot fathom life;
The haughty stars—their riddle is complete.
Therefore, unfurl the canvas of the soul,
And welcome joyfully the winds of strife;
High-hearted, fearless, every dragon meet.

CHARLES G. BLANDEN.

At Ocean Beach, California

WHEN what is Time, Eternity?"
My Mind has asked in vain of Me,
I never knew, I could not guess,
Until I looked upon the sea.

I heard the ocean's ceaseless voice,
I watched the endless ebb and flow,
The miracle of moon-drawn tides,
And now—I know!
I know what everlasting means,
And changelessness, O sea!
My little span of life is Time—
Yours is Eternity.

LEAH DURAND JONES.

What's the Matter with Chicago?

By George C. Sikes

WHEN I was a young man, just coming to voting age, the Populist movement was much in evidence. I often wondered how the people of states like Kansas and Nebraska could give such strong support to leaders of the queer type that were in the forefront of that movement. On one occasion, however, I heard an address by Senator Thurston, corporation attorney and Republican leader of Nebraska. After listening to the Tory-like talk of Senator Thurston, and after learning in other ways what he represented in Nebraska politics, I could understand why the voters of that state were Populists for a time, and could even sympathize with their position.

In my younger days I assumed, too, that the proneness of New Yorkers to vote for Tammany candidates was proof of the perversity and depravity of the New York City electorate. More knowledge of the nature of the forces opposed to Tammany Hall has enabled me to understand the seeming devotion of New York voters to Tammany. It is not that they really like the kind of government provided by Tammany Hall so much as it is that they have a stronger dislike for the alternative. In the mayoralty campaign of 1921 the issue stood out so plainly that many discerning persons outside of New York could sense it, especially after the election was over. Governor Miller, acting for a combination of political and corporate interests, had placed on the statute books legislation of an unusually bold and offensive nature, even for New York, overriding principles of democracy and of local self-government. The people of New York City had no other means of recording an effective protest against Millerism than by voting for Tammany candidates for city offices. There are, of course, many estimable men and women in the anti-Tammany movement but at critical political junctures the people also see in the forefront of that movement representatives of powerful special interests working hand in hand with respectable citizens whose pharisaism and contempt for democracy are extremely offensive. As against this combination of powerful special interests and pharisaism, Tammany is pretty certain to hold control of New York City, so long as its chief offenses are inefficiency, stupidity and spoils rule. But when Tammany leaders—as they at times have done—turn from the ordinary graft in connection with jobs, political privileges and moderate sized contracts to the larger graft to be obtained from service of the franchise holding interests the people of New York City vote them out of office if given the opportunity to choose something better.

LACK OF DEMOCRATIC LEADERSHIP

These references to New York and to Nebraska in Populist days help us to understand what's the matter with Chicago. Fundamentally the trouble in different American communities is pretty much the same. It is lack of trusted democratic leadership on the part of capable citizens from whom effective leadership in the public interest is naturally expected. Whenever the people of a com-

munity continue to give political power to cheap demagogues and coarse spoilsman it is a fair presumption that the principal fault lies with those who should furnish the right kind of leadership but fail to do so. It is a libel on human nature to assume that the people of misgoverned American cities do not want better government than they get. They merely prefer what they have to something they fear may be worse, or that at least runs counter to deep-seated prejudices.

Lincoln Steffens, in one of his earlier magazine articles, gave a good incidental characterization of Chicago in referring to Carter Harrison as a "mayor who followed a people that wanted to be led." Chicago is democratic to the core. Its people cannot be driven. They yearn for leadership of the right sort. In the absence of such leadership they give power to the politicians who cater to their prejudices and who denounce the would-be leaders of the undemocratic type.

REFERENDUM VOTES

I believe it can be demonstrated that the people of Chicago disapprove of Thompsonism and do not want Thompson for mayor. Most between-election events of political significance point that way. Referendum votes on public questions indicate weakness of Thompson policies. The principal exception was the vote on the traction settlement ordinance of 1918, when Mayor Thompson took what proved to be the popular side, that of opposition to the ordinance. All the English speaking dailies but one—the Evening Journal—and many of the business and civic organizations were for the ordinance. At the important judicial election of 1921, when the anti-Thompson political leaders for once displayed intelligent regard for public opinion and followed in the main the leadership of the Chicago Bar Association, the Thompson judicial ticket was beaten badly and completely. A few sitting judges of high standing without previous Thompson affiliations who accepted nominations on the Thompson ticket in preference to places on the opposition coalition ticket, presumably because of the supposed better chance of success of the Thompson ticket, found themselves on the losing side. When Mayor Thompson himself was a candidate for reelection in 1919, he had a very small plurality over his nearest competitor in a field of several candidates. He received only 38 per cent of the total vote. Most persons of good political judgment think Mayor Thompson surely would have been defeated had it not been that his principal opponent, the nominee on the Democratic ticket, was popularly suspected of being too friendly to the utility interests. In other words, Mayor Thompson, though obviously held in strong disfavor with the electorate, manages to nose out on election day a competitor representing groups and interests held in even greater disfavor.

The people of Chicago know what they want. In referendum votes on public questions, beginning with the adoption of the civil service act in 1895, they have shown remarkable alertness and intelligence. The people of Chi-

ago want municipal ownership and operation of the local transportation system. They want the right to manage their own local affairs as they see fit, free from continual interference by the state government. As one means of exercising democratic control they want the opportunity to make use of the initiative and referendum. If the people of Chicago, when they come to choosing among candidates, have no chance to vote for what they want, they are likely to use their ballots in the way best calculated to indicate their dislikes. And as between demagogic spoilsmen on the one side, and on the other a combination of selfish business and political interests, supported by respectable citizens contemptuous of democracy and bent on preventing the people from getting what they want, the people of Chicago are practically certain to manifest the greater antipathy to the latter.

Mr. Thompson is serving his second four-year term as mayor, which will expire in April, 1923. Judging from expressions of disapproval heard on every side, his re-election would seem to be an impossibility. There can be little doubt that in a choice for mayor between Thompson himself or a typical candidate of the Thompson organization and a candidate representative of public interests, free from control by sinister and unpopular groups, success would lie with the latter. But will there be any such choice open to the electorate on election day? The anti-Thompson political leaders who control nominations seem perversely bent upon forcing the people to accept a tool of a combination of unpopular political and business interests as the only alternative to continued Thompson rule. The principal newspapers and many leaders of civic and business organizations supinely follow these anti-Thompson leaders, instead of boldly demanding a free mayor committed to the service of the whole people.

Despite the obvious unpopularity of the Thompson administration, there are signs in abundance that Thompson or a Thompsonite may be made mayor of Chicago again by the stupid manœuvres and undemocratic attitude of those who want above all things to bring about the overthrow of Thompsonism. This applies to the principal newspaper opponents of Mayor Thompson—the Daily News and the Tribune. Twenty years ago, when Chicago was overthrowing gang rule and making remarkable progress in municipal affairs, these papers, especially the Daily News, were furnishing courageous and intelligent leadership along democratic lines. They were fighting the battles of the people against franchise holding interests. They were helping to prepare the way for municipal ownership. They were for municipal home rule and for a large measure of direct popular control of the agencies of government.

NEWSPAPERS ON PUBLIC POLICY

Today these newspapers are distrustful of the people and of popular policies and in turn are distrusted by the people. These papers in recent years have been for franchise settlements and against municipal ownership. They are opposed to the initiative and referendum. Up to the time that Mayor Thompson's friend, Len Small, became governor of Illinois, they were deficient in enthusiasm for home rule. It is a widespread popular belief that if

Oglesby had been made governor instead of Small, Illinois would have seen such an orgy of state interference with the local affairs of Chicago as has never been witnessed before.

In this situation it is easy to understand why Mayor Thompson not only welcomes, but invites and deliberately provokes violent newspaper opposition to himself. It helps more than it injures him. The newspapers fall into the trap and unwittingly play Thompson's game.

Most of the working newspaper men in Chicago sense the situation correctly. They know that the way to bring about the overthrow of Thompsonism is to cease violent attacks upon Thompson in the news and editorial columns; to tell the truth about the Thompson administration in impartial and uncolored language; to direct critical comment against anti-Thompson political leaders, like Deneen, Brundage, and George Brennan, who might be influenced by newspaper criticism to quit playing the political game in selfish and undemocratic ways that are offensive to public sentiment; and to give vigorous support to progressive public policies. But the advice which might be given by working newspaper men evidently is not sought by autocratic proprietors who withdraw more and more to the seclusion of private clubs and who get continually more and more out of contact with the real city-wide public opinion. And the worst of it is that these autocratic proprietors of newspapers that once were courageously democratic in many ways seemingly do not realize the change that has come over themselves and their publications in the past twenty years.

DECAY OF CIVIC ORGANIZATION

The most important thing that is the matter with Chicago is the failure of the principal newspapers of the city to function as they once did. Perhaps the next most important thing the matter with Chicago is the failure of civic organizations, and of citizens prominent in them, to furnish the genuine democratic leadership which they have furnished at times in the past and which the people so much desire. The most conspicuous example is the Municipal Voters' League, which has to its credit a record of accomplishment more brilliant probably than that of any other civic organization in the country. It was the prime factor in transforming the Chicago city council from the franchise granting and blackmailing den of thieves which it was a quarter of a century ago into the capable and trustworthy body which it was fifteen and twenty years ago. When the league was organized in 1896 not more than ten of the sixty-eight members of the city council of that time were even suspected of being honest. When the league with the backing of the newspapers furnished real public-spirited and democratic leadership the people of Chicago responded with their votes and effected great improvement in government.

The Municipal Voters' League today is almost a negligible factor. It still goes through the motions but exercises little if any net influence upon the political situation. The reason is that the league has ceased to a large extent to furnish democratic leadership. It lacks the spirit given to it in earlier days by George E. Cole and William Kent. The popular favor gained by vigorous and picturesque denunciation of Mayor Thompson is offset by an apology

for a traction settlement ordinance which the people repudiate on a referendum vote by a large majority. The only criticisms of Mayor Thompson that carry weight with the people of Chicago are those that come from leaders who have something more than mere denunciation to offer—who stand for constructive democratic policies. The league in its later days has become stale and conventional. It has gained standing in highly respectable quarters and lost the favor with the common people which it once had. Its refusal to publish the names of its executive committee was so stupidly inexcusable that even its friends could not defend it from attacks on this ground by Mayor Thompson. Unless the league can thoroughly rejuvenate itself soon by fresh popular contacts and reorganize on democratic lines the community would be better off if it should cease to exist. An agency that occupies a field but does not function vigorously in it may do more harm than good by serving to prevent the development of new agencies that might be of much greater public service.

ANOTHER PICTURE

Turn now from the unlovely spectacles of municipal government presented by Chicago and New York to the situation in Michigan's rapidly growing metropolis. Detroit today undoubtedly has the best administration of any large city in the country. Is the explanation that the voters of Detroit are so much more intelligent and more public spirited than those of Chicago? I doubt it. I believe the voters of Chicago would gladly elect as mayor a man of the type holding the position of mayor of Detroit if they had the chance. The difference between Detroit and Chicago is that the former has in its mayor, James Couzens, a political leader who is both capable and democratic. That is, Couzens is a democrat with a little "d." In national party affiliation he is a Republican. Detroit also has newspaper support for progressive leaders and progressive policies. The Detroit News continues to be one of the strong champions of municipal ownership. The principal civic organizations of Detroit continue to function as did the Municipal Voters' League of Chicago some years ago.

Mayor Couzens of Detroit is a capable and highly successful business man. He is also a millionaire. Yet the common people vote for him gladly, re-electing him in 1921 by a very large majority. He stands for popular control of government and for popular policies. Against great difficulties, he is bringing about the municipal ownership and operation of the street car lines of his city. As an incident to the carrying out of popular policies, he is producing much greater administrative efficiency than is secured in cities where leaders of a different type clamor for efficiency while denying to the people the right to have their wishes respected with reference to important questions of policy.

What Chicago needs and wants is civic leadership of the kind given to Detroit by Mayor Couzens. The trouble with Chicago is that its newspapers, civic agencies and capable citizens do not develop and support leaders of the Couzens type. Instead they acquiesce in political maneuvers, if they do not actually aid them, having for their

object the thwarting of the popular will. The political slump which fostered Thompsonism in Chicago was due in large measure to the belief of the people that newspapers and political and civic leaders who had promised early municipalization of the traction system could not be trusted to aid that policy. The 1907 traction settlement ordinance was approved by the people on a referendum vote on the distinct understanding that it was to be the last franchise; that it was a step toward early municipal ownership; and that action soon would be taken under the provision of the ordinance authorizing the city to acquire the property at any time on six months' notice. Newspapers and civic and political leaders who had promised the people early municipal ownership under the 1907 ordinance not only made no move in fulfillment of that promise, but they favored new franchise proposals in direct derogation of that promise. And the Municipal Voters' League which had used the traction in earlier years as the principal issue in reforming the city council, registered no protest. It allowed Mayor Thompson to gain additional political support for himself by being the principal political leader to oppose new franchise settlement arrangements.

Whenever a leader of the Couzens type appears in Chicago he will make the chief feature of his program fulfillment of pledges to the people to bring about as soon as possible municipal ownership and operation of the traction system. Until a trustworthy political leader does appear who will champion such a program, it is pretty safe to say that the people of Chicago will continue to vote for Thompson or a Thompsonite for mayor. The Thompson group, to be sure, does not produce results. Its services are negative merely. Mayor Thompson rides popular issues for his own political benefit, without actually getting the city anywhere. The peculiar municipal ownership plan which has the name of Thompson blown in the bottle will not meet the needs of the situation. But the people seem to believe that under Thompson the plans of the traction interests for franchise renewals will be thwarted. The only way to get municipal ownership is to amend the constitution of the state so as to give the city the borrowing need for the acquisition of the properties. Anti-Thompson leaders continue to talk about "ultimate" municipal ownership, with more franchise renewals in the meantime, but they refuse to permit the amendment of the constitution to give the city the financial power needed to make municipal ownership possible. Recently some conservative leaders, as an anti-Thompson move, have favored a proposal to amend the constitution so as to give Illinois cities additional borrowing power for municipal ownership purposes. This is a hopeful sign.

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Unrecognized Christians

By Ervin Moore Miller

ACCORDING to the implications of the judgment scene pictured by Jesus in the twenty-fifth chapter of Matthew there are many who do not know Christ in human life, and many also who do not realize that they are Christians. It is a scene of surprises in which many discover a new Christ and in which many new and unknown servants of his are recognized. One can easily imagine that there are many among the "righteous" who have been unconscious servants of the unknown Christ. Those who have proclaimed themselves to be Christians of the most genuine type have never thought of these people as Christians, nor have these servants of his ever thought of themselves as Christians, because they did not do the things that the recognized Christians deemed necessary, and because they did many other things which the recognized Christians condemned. This judgment scene introduces us to a judge who sees the facts of life as they are when stripped of superficial appearances and merely human judgments. He sees the righteous as those who have cooperated with him in bringing more abundant life to those who were most in need of help. He judges men by their attitude toward their human brothers, saying that their attitude toward their brothers is their attitude toward him. Whatsoever men do unto other men they do even also unto Christ.

THE CHRISTIANS WE KNOW

According to this teaching there are many unknown Christians among us. The Christians we know are known by their attitude toward doctrines, the church, the Bible, and a few orthodox sins. It is more important to be right about these things than to do good to men. In fact one's goodness is not good unless one first gets right with the creeds of the recognized Christian.

But if the truth here expressed is true and there is a real Christ in human life, may it not be more important to be right in our relations to him than to any kind of creed or dogma? May it not be true that there are many who are out of line with the creeds and dogmas who are sufficiently right in their relations to this unknown Christ to make them true Christians? Cannot a person enter upon the Christian life through the narrow door of unselfish service to one's fellows as well as through the narrow door of specific belief and customary confession?

Perhaps these words of Jesus are true after all: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me all ye that work iniquity." Many who have been recognized by themselves and others as Christians he will not know because they have not *done* the will of God; and no amount of calling him high sounding names will take the place of this. Christ

is not anxious for the tributes, and praises, and favors that please kaisers, kings, and politicians. He wants people to cooperate with him in bringing all men and the relations of life under the direct influence of God's will of love and righteousness. All those who do this do the will of God whether they are conscious of being Christians or not.

SERVICE OF CHRIST

The unknown Christian is one whose life contributes to the realization of the kingdom of God on earth by serving the Christ in human life. Those who serve this Christ, though they fail to recognize in him the Christ of the recognized Christian, do God's holy will, whether they receive any credit or not, and though they go through life unknown as Christians to themselves and others. Unknown Christians are those whose lives bear the spiritual likeness of Jesus; who daily, and often in tougher circumstances than many recognized Christians have ever known, take up the self-denying cross and carry on. They find their lives by losing themselves in unselfish service of the Christ in human life. Their Christian character gets its qualities, not from beliefs and forms of confession and worship, but from the relation of their lives to other lives. They sidestep their own selfish interests often that full and freer life may come to others. To do this is to have real communion of spirit with him who came not to be ministered unto but to minister.

My path of life has been crossed by many of these unknown friends and followers of Christ. Among them are some whose friendship I most highly prize. Sometimes it has been my joy to make them see and recognize the Christ they love and serve. Often I have been unable to make them see that the Christ of the recognized Christian is the Christ in human life, because, perhaps, to so many recognized Christians this Christ is still unknown. Perhaps we can do a great service to God's kingdom if we learn to recognize Christians by their relations to the Christ in human life rather than by their relations to recognized correct intellectual beliefs. There may be many whom popular notions of religion describe as Christians because they pray, read their Bibles, and say grace at meals every day; because they support and attend the church; and because they do not do some of the things recognized Christians are not supposed to do, who will one day hear an impartial judge saying, "Inasmuch as ye did it not unto one of these my brethren, even these least, ye did it not unto me." It may also be that there are many who have been too busy at drudgery to pray in public, too tired to read the Bible, too hungry to say grace at meals, too poor to feel comfortable in church, who have done many things that recognized Christians condemn, who will one day hear an impartial judge saying, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." With great surprise and much gladness of heart will these unknown enter into the joy of their Lord!

I see before me a multitude of people with bowed and burdened souls and bodies making their way in life beneath a load too heavy for their strength to bear. The field of life in which they spend their days is fenced in and narrowed by barbed entanglements of ignorance, poverty, disease, and inconveniences. Many there are in this narrowed sphere whose loyalty to duty, loved ones, and those in need, gives to their lives the likeness of the Christ of God. With generous hearts they share the best they have to share with those in whose company their humble lives are spent. Many of them lay down in early years their burdened lives in the service of those for whom they feel responsible. Not always do they bear without complaint the heavy cross society has put upon them; but many of them do bear heroically to the end, carrying their own and others' burdens until beneath the weight they fall, bruised and broken offerings, at the feet of the Christ in human life.

CHRISTIANS IN REALITY

Thus do many of these unknown spend their days. Living with souls and bodies bared to contact with the bitterest forces that function in our common life, face to face with the constant presence of hopeless poverty, hard toil, and little joy they make their way through life to fall down bruised and beaten at the end. Many of the things that make up the meaning and measure of their lives, give them the marks of the spiritual likeness of Jesus and on their heads I see his thorns again.

There is another type of unknown Christian especially peculiar to our day. This is the person with a passion for truth, whose mind is not satisfied with traditions, who feels impelled to get a reasonable basis for his faith by digging in the facts of our existence. In the process of doing this he often becomes unable to subscribe to doctrines which he has once accepted without examination and which the recognized Christian holds as essential to a truly Christian life. Others of like mind who have never subscribed to the doctrines of the church find less reason for doing so as they progress in their search for truth, and thus are never suspected of being Christians.

It is not always true, but it is often true that among these people whose intellectual honesty has caused them to be classed as heretics by the recognized Christians, is to be found the finest manifestation of the spirit of Jesus that is to be found anywhere. What the world owes to these heroic souls who have shed the light of truth on the night of ignorance and superstition, putting legions of demons to flight, at the cost of most bitter persecution by those they sought to help and did help, cannot be measured.

Whatever recognized Christians may think of them, say about them, or do unto them, they stand in the spiritual fellowship of the prophets and Jesus. They have done service of the highest kind in helping prepare in the wilderness of ignorance and blind belief a highway of truth over which the kingdom of God must come. How often they have been cast out and stoned by the self-appointed priests and scribes of religion! How well they know the pain and agony of opposition born of religious bigotry, superstition,

ignorance and hatred. At how many points their lives touch the experience of the prophets and Jesus who dared to teach and preach the truth! In the silent sanctuary of their souls they have often felt a divine companionship with Jesus; a companionship born of a common experience of opposition to intellectual laziness, blind belief, religious bigotry, narrowness of mind, and bitterness of spirit.

Often in these days there comes to my mind that sad picture of Jesus weeping before Jerusalem, and saying, "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Often do I see him thus with face hard pressed against the opposing wall of bigotry of his Jerusalem, until the tears ran down his cheeks, calling back the happy hens and chickens of his childhood to contrast with those unhappy Jews who would not hear his call!

Ye who have felt the barbs of opposing bigotry tearing through your bodies and your souls as you pursued your way determined to know the truth in the faith that in the knowledge of the truth men shall find freedom, rejoice, that you have fellowship with him who said, "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake." I thank God that I can see you all standing with Jesus, your faces hard pressed against the pricking opposition of the bigotry of your Jerusalem, until your forms take on the spiritual likeness of Jesus and in your eyes I see his tears again! May God's full measure of comfort and peace be yours through a conscious fellowship of the opposed and persecuted Christ in human life!

Let us pray God for strength to bear all things that life puts upon us in the true spirit of Jesus. Let us pray for insight into the realities of life which will help us to see his spirit wherever and under whatever conditions it is made manifest. Let us pray for the coming of a day when men shall be called Christians, not so much for what they believe as because of the spirit in which their lives are lived. Let us seek for that fellowship with him and with man that comes from a like experience with those forces and facts of life which made his crown of thorns, and nailed him to the cross. And let us seek in the lives of men that character which marks them with the spiritual image of Jesus; and which would make them his known followers if they but knew his spirit in themselves.

Wind Song

WHAT does the wind take
When he goes his way?
The seeds of tomorrow,
The rocks of yesterday.

What does the wind leave
When he works his will?
The plowing and the reaping,
And the church on the hill.

VIOLA C. WHITE.

Washington: A Step Toward Geneva

ALL the great united religious organizations have joined in a plea for the ratification of the Washington treaties. They seek to rise above partisan consideration and urge ratification as a step in the direction of peace. The Federal Council of Churches through its committee on international friendship, the National Catholic Welfare Council, the Church Peace Union and the two rabbinical associations of the Jewish synagogues have united in the appeal. In the senate the cleavages which emerged at the time of the league of nations discussion are still more or less in evidence. At the center is a solid, conscientious core made up of senators who desire to see conference substituted for diplomacy and the days that drift into war. With them, on this issue, are the party-before-peace Republicans who wrecked the league of nations treaty. Against them are the "isolationists" who are conscientious in opposition to any sort of alliance, treaty or league that would bring America into European political affairs. With them are some Democrats who were for the league because there were party advantages involved and who desire to act now, just as Lodge and his cohorts did with the peace treaty, that is, play for party advantage. Senator Lodge's partisanship in this and other matters was well illustrated in his opposition to the Colombian treaty when a Democratic administration urged it and his advocacy of it as soon as a Republican administration took it up. Of course we would make full allowance for honest differences of opinion. It was possible to fear the league because of its far-reaching organization and yet favor these treaties because they do not reach far, and it is possible to advocate the league because it provides against "balances of power" and to fear the four power pact lest diplomats in the future twist it into a "balance of power" alliance.

* * *

World Parliament Must Evolve

Whether we establish a federation of states of the world through a league or an association of nations, or revert to the Hague tribunal and a world court, or proceed by a series of international conferences between blocs of states interested in particular and emergent problems, or build up a series of conciliation and arbitration treaties after the model of the Bryan treaties of which there are now some thirty-two on America's calendar, the main issue is that we do something toward evolving a means for the judicial settlement of frictions that create war. The processes of evolution are not over careful about the methods used, nor in the least concerned about parties or great names receiving the credit. They care only that the experimental method be adopted, conserving all forward steps actually made, abandoning mistaken attempts, even mistakenly scrapping some things that promise well, but always building up a spirit and a will to match its growing organization.

The league of nations covenant was perhaps too ready-made a thing to justify our expectation of its immediate success. True, the crisis was great enough to warrant its proposal, the four hundred years of advocacy had wrought out well considered plans, and the catastrophe that had befallen the world made its creation a necessity that could no longer be delayed. Its immediate fate so far as America was concerned hung on such trivialities as the following: Had President Wilson taken such well known advocates of a league as ex-President Taft and Elihu Root to Versailles with him the partisan issue would have been precluded and the senate would have adopted any covenant they brought back. Had Newberry not been able to purchase his way into the senate the committee on foreign relations would have been pro-league and the partisan discussion fomented there would not have divided a citizenship that was overwhelmingly for a league during the war and for the covenant until it was made a football of party advantage in that committee.

With America in, the league constitution would have begun its evolution. It would no more have remained what it was as its first draft was struck off at Versailles than our federal consti-

tution has remained without amendments. Our fathers had no sooner made our constitution than they passed a bill of rights and several amendments modifying and strengthening it. The league would also have had power and motive force through our membership in it that would have enabled it so to function as to throw great issues before it and give it progress through effective operation.

* * *

"The Great Deception"

A book with the above title* written by a Republican who supported Harding in the last campaign, makes an unanswerable demand upon the present administration to enter the league with reservations, or to ask for such modifications in the league's constitution as will enable us to enter. The "great deception" is the notion that the American electorate repudiated the league in the last national election. Mr. Colcord reviews the case from the inception of the Lodge reservations until election day as Republican party history and calls upon his party to fulfill its promises. He points out that the Lodge reservations were a Republican agreement, that their adoption would have put us in the league but for Mr. Wilson's rejection of them, and that in the presidential primaries every candidate was pledged to them excepting only Senator Johnson. Mr. Harding not only voting for them in the senate but allowing himself to be understood, along with Wood, Lowden and Hoover, as for them while the primary voting was in process. In the primary Lowden and Wood received overwhelming majorities over others and both were particularly emphatic in their advocacy of the league with the reservations. After the nomination the greater number of the party newspapers stood for the league with reservations. The campaign was conducted on that issue. Mr. Harding made no definite commitments in his desire to hold the "isolationists" in the party fold but the rank and file accepted his support in the senate as sufficient. Men like Mr. Colcord joined in urging the electorate to elect Harding and a Republican senate because that was the only way to get adoption of the league covenant; the Republican senate had voted to go in with reservations and the only way now to get in was to accept the reservations. Root, Taft, Hoover, Wickersham, Hughes and other great party leaders joined in this appeal.

Mr. Colcord also analyzes popular sentiment as expressed in resolutions, straw votes, the election vote and in the reflection of the press. There was the great after-the-war reaction; it was a blind, mass reaction without discrimination as to issues; there were the solid Irish and German votes; there was the unbroken front of the churches for a league of some kind; there were such straw votes as those taken by the National Economic League bringing 93 per cent for some sort of a league, the college referendums over the country that were even more overwhelmingly for a league, and a striking vote taken since the election by The Woman Citizen of New York showing that the women who voted for Harding expected, by four to one, that he would lead us into the league.

* * *

Will the Churches Advocate the League?

The churches of this land presented an unbroken front in their advocacy of a league of nations both during the war and during the peace negotiations. Their advocacy was militant until the issue was thrust into the bitterest kind of party politics when, of course, they had to withdraw from official pronouncements. The overwhelming majority of ministers and church leaders voted for Cox because he advocated the Wilson league or for Harding because they thought the better way to get America in was by way of the Lodge reservations. Had Woodrow Wilson led a party fight against the Washington treaties or even against the four power pact the churches could not now advocate adoption. Let it be said to his credit that he has steadily refused to return

* The Great Deception, by Samuel Colcord, 194 pages; Boni & Liveright.

an eye for an eye, while Mr. Bryan denounces attempts to line up Democrats against the pact as "partisan stupidity."

The issue is clear. The churches were yesterday for a league—most of the leaders for the league. The vote of conscience in this country, whether Democratic or Republican, was for America to go in under some terms. The Washington treaties are steps in the right direction. We cannot afford to parley over any partisan advantage designed in their making or to be acquired out of their adoption. They do not carry us far, but they carry us in the right direction, and it is only by getting on the highway up and out that we will ever get on. The next step by these

church councils and committees should be that of urging the party in power to live up to its pre-election vote and its electoral mandate by offering to enter the league under the Lodge or some tantamount series of reservations or amendments. The fifty-two nations already in the league will grant us anything within reason—anything in fact that will leave a league. Article ten will be readily scrapped to suit us, the Shantung issue is on the way to settlement, the world awaits unanimity in action. We saved it in war, we must save it in peace. Without us it cannot be saved.

ALVA W. TAYLOR.

British Table Talk

London, February 20, 1922.

IT is a sad experience for a church to lose in two days its chairman and its ex-chairman. This has been the lot of the Congregational Union. On Saturday Sir J. D. McClure died after a short illness of pneumonia following upon influenza; on Sunday the Rev. A. J. Viner, who succeeded him in the chair, fell dead in the street at Oldham. Neither of these men had finished his lifework as it seemed to us. They were in the fulness of their intellectual powers and had never been more powerful in their influence for the kingdom of God. But in a moment they are gone and we are left the poorer.

* * *

The Head-Master of Mill Hill

Sir J. D. McClure for about half his years was head master of Mill Hill, the great public school to the north of London. The history of the school under his leadership was an unbroken story of expansion and prosperity. He had personality. None could forget him who had once seen him; most of his friends will carry forward his jests and his inimitable stories; but they will remember far more than these things the genuine simplicity and goodness of the man. To see him with his Old Boys was a revelation of his qualities as a school master; they had for him that blend of respect and familiarity which is as rare as it is admirable. When he preached, he was welcome everywhere whether in the university or in the village. Of his services to the churches there is much to be said. He was the leading spirit in the preparation of the hymnary now in use, for he was a doctor of music among his other attainments. When he was called to the chair of the Congregational Union, he gave a fine address upon worship. But alas! he allowed himself a few asides upon certain hymns, and the press remembered these and heard no more that day. His main counsels were not sufficiently heeded. Humor is the antiseptic of theology; but it has its perils. The loss of its head will be a severe loss to Mill Hill; but the school will have the memory to carry forward of a great chief who was also a great Christian walking in simplicity and in humility with his God.

* * *

Viner of Oldham

On Sunday, February 18, as he was returning from preaching, the Rev. A. J. Viner fell down and died in the streets of the town in which he had lived for twenty-six years. He had tried to do the work of at least three men and in the end he fell under the pressure; those who knew him will agree that except for the pain which such a death leaves with his loved ones, Viner would have chosen to die in harness. He was a Spartan in disposition, with a scorn for all indulgences—he never wore an overcoat, he lived for his work and would never let any call go unheeded. It is enough to say that at one and the same time he was chairman of the Congregational Union, secretary of the largest county union, moderator of the northwest provinces. Toward the end he was busy upon the task of reconciliation between the churches in the field of religious education. He

had always been an enthusiast for education. But it is hard to say in what department of service he did not take his part. To the London Missionary Society he was a tower of strength; once he traveled in the South Seas as a member of a delegation. Such a man paid the penalty of his tireless service. But perhaps he could not do otherwise and even had he known that the closure would be moved so soon, he would have chosen still "one crowded hour of glorious life."

Mr. Balfour Returns

Mr. Balfour has been welcomed most warmly on his return from Washington. Much amusement has been caused by his reference to the title given to him on the other side, the "Grand Old Man." That was the title which was always appropriated for Gladstone, whom Mr. Balfour fought in his younger days. Yet there is something appropriate in the handing on of the title to "Prince Arthur," as he used to be named. He is a statesman of whom we have been proud and are still prouder now after Washington. He himself has spoken of his experiences in memorable words; whatever success there had been had come "not through the wretched machinery of posts and telegraphs, not through dispatches and paper arguments, but of actual human intercourse of man to man and soul to soul." It was refreshing to hear from him that the world needs both the Washington conference and the league of nations. Each could do something that the other could not do. After a time of uncertainty there appears to be a growing conviction that the league of nations is making good, and that it provides for the nations a tribunal and a council chamber without which they would be more helpless in the present distress than they were. There has been both in this country and in France a steady rise in the shares of the league.

* * *

Mr. J. A. Spender

Mr. Spender has left the desk in Fleet Street from which he has guided the thoughts and helped to clear the political consciences of multitudes of readers. He was editor of The Westminster Gazette for many years; that paper came to mean "Spender." It sold not because of its news service but because of its leaders. Mr. Spender has written little over his own name; but few writers can have penned so many words as he. At the present moment he is writing the life of Campbell-Bannerman, and this with special articles will probably take up his time. We shall agree with the saying of Canon Barnett years ago: "We miss our Spender in The Westminster when he is away, don't we?" only now we must be prepared to go on missing him. A great publicist, a journalist of unimpeachable integrity, a force that made for honor and righteousness—all this he was, and in a day when journalism has many temptations for the time server. He has been a perpetual protest on the side of honesty and liberty. With these comments agree the following words of a journal, widely separated in its political views from Mr. Spender:

"The resignation of Mr. Spender is an irreparable loss to Fleet

Street at a time when opportunism and insincerity are the besetting vices of journalism. One by one the papers that have stood in their time for great ideas fall away and join the ruck of the insurance-and-Pip-and-Squeak brigade. In honesty of purpose, fundamental knowledge, and lucidity of expression, Mr. Spender has been an example to his profession; and it may well grudge the diversion of these rare qualities even to the kindred world of pure literature."

* * *

From John Drinkwater's
"Oliver Cromwell"

"Bridget: It's as though life were different suddenly. Do you feel it, grandmother?"

"Mrs. Cromwell: I know there are times when wrath comes and beauty is forgotten. But it must be."

"Bridget: (from the letter) 'This is God's service and all must be given.'

"Bridget: But do you think father is right?

"Mrs. Cromwell: Yes, child. He could do no other. That's his tribute to necessity. We all pay it. He will pay it greatly."

There can be no doubt on which side Mr. Drinkwater's sympathies are; and it is a fine thing to have a dramatist who will not take the cavalier side so tempting to the romantic writer, and will show the inner character of the struggle in which Cromwell and Hampden and Ireton won their souls and saved England.

EDWARD SHILLITO.

CORRESPONDENCE

What Does "Lost" Mean?

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Hogue's article, "The Church and the 'Lost' College Student," raises several questions, which I should like him to answer in your paper.

1. If these students are lost, what does he mean by "lost?"
2. If dishonesty of church leaders is the cause, as he intimates, will he specify what said dishonesty consists in?
3. How do these students differ from the large number of unchurched young men—not students—in every community? Is the situation new and peculiar to this age only?
4. If these young men possess "idealism, sincerity, honesty," as he asserts, why worry about them? Why not take off the mask and be plain? *
5. If "orthodox religion" has failed, has he a better brand? If so, why does he not reveal it?
6. When the young man asked the meaning of "Are you saved?" what did he answer? Is the question obsolete? Is Romans 3:23 true today? Did he talk to that young man as Jesus did to Nicodemus?
7. Where does he mean to get by criticizing church leaders and tearing his shirt? Why does he not state the problem specifically, and offer a solution?

Many men are working at the job and don't appreciate the lemons handed out by visitors. They would appreciate a demonstration.

Allerton, Ia.

C. R. PIETY.

Basis of the New Apocalyptic

EDITOR THE CHRISTIAN CENTURY:

SIR: I quite agree with the writer of "Wanted—a New Apocalyptic," in The Christian Century of March 2, that there is need of a new interpretation and proclamation of kingdom truth which will appeal to the imagination. The apocalypticism which he finds so wrought into the fiber of the New Testament makes such an appeal. It made a mightily effective appeal to the imagination of the early church; it makes a tremendous appeal to imagination today as it is used by the schools of interpretation which stress it. Premillenarianism makes its appeal to millions today by its literal use of the old apocalyptic. This, however, is not the "new apocalyptic"; and the writer leaves one a bit uncertain as to just what means are to be taken to kindle the modern imagination with the use of the purely spiritual conception of the kingdom of God. That it can be done I have not a doubt. That it should be done goes without saying. But how?

Can there ever be a worth-while new apocalyptic until we eliminate the old from our thinking? Can the spiritual reign of Christ in the world, with the accompanying transformation of human society, ever be made to grip the modern imagination until Christian teaching has divested itself of Judaistic apocalyptic ideas? If these ideas are essentially Jewish they should not be taught as Christian. But being in the New Testament

they appear to be Christian; and there's the rub. For these conceptions cannot be made to appeal to the modern scientific temper. They are not adjustable to modern conceptions of truth. Are they to be displaced by a positive preaching of "the new apocalyptic?" Is there any other way possible? Yet to do this is to run counter to the whole tide of present-day conservative Christian teaching. It is to deny the old eschatology. Are we heroic enough to do this? Are we sufficiently honest to do it?

I am vitally interested in all this because I have recently broken the denominational affiliations of half a lifetime for the reason that I could not honestly teach the things demanded in an overwhelmingly conservative group of churches. Take the matter of the doctrine of the second coming as an illustration. The synoptists represent Jesus as plainly teaching that he would return visibly, materially, for the establishing of his kingdom. The writers of the epistles clearly held the same view. But this is not all: they also taught that this return was imminent. He was to return soon, within their own lifetimes. This was an essential part of their expectation. This expectation was disappointed. History proves that this particular hope was a mistake. The question I have had to answer is this: How can I take this language in which the New Testament writers voiced a mistaken expectation, transfer it bodily over nineteen hundred years of time, and make it today the basis for teaching the same expectation which history has proven was mistaken? Yet this is the demand of conservatism and "fundamentalism" today. To me it is a matter of intellectual integrity. I find it possible, with honesty, to explain how this teaching finds its way into the New Testament. The writers carried over into their Christian thinking their old Jewish conceptions of the kingdom and the messiah. Their reports of the sayings of Jesus were colored by these conceptions. Jesus himself may have adapted his teaching to the thought of his time, or to the needs of his hearers. All this is possible to honest thinking, it seems to me. And when my fundamentalist friend says to me, "What, then, becomes of your doctrine of inspiration which eliminates the possibility of mistakes on the part of the biblical writers?" And then I ask him to defend a doctrine of inspiration which holds that the all-wise spirit of God led men to embody in their beliefs and teaching an expectation of the coming of Christ which he, the all-wise spirit of God, knew would be disappointed. And to justify the use of the language in which this mistaken anticipation was couched is perpetuating the mistake today. Perhaps my thinking is at fault, but to me this is commonly dishonest.

Have I lost my faith in Christ, then? Far from it. I believe in him more profoundly than ever. My faith does not rest on a foundation so faulty as the statements of men whom history shows made some mistakes in thinking and in teaching. My personal experience of the living and loving Christ easily outlasts the discovery of fallibility in a biblical writer. And the Bible itself is immeasurably more valuable and inspiring to me now that I find myself facing all its problems with perfect candor and honesty.

Pardon this chapter out of my personal experience. I recur to

my first inquiry. How are we to get a new apocalyptic except as we have courage enough to proclaim it in the place of the old and no longer serviceable one? Must we not clear the way for the new apocalyptic by simple honesty in thinking in the realm of Christian truth?

Junior College,
Riverside, Cal.

HARRY LINCOLN BOARDMAN.

From Editorials To Advertisements

EDITOR THE CHRISTIAN CENTURY:

SIR: The last time I wrote it was a sort of criticism. This time I am writing for the pure joy of having such a paper as The Christian Century coming regularly with its wealth of information, suggestion, inspiration, and all-around helpfulness.

The issue of March 2 was an especially delightful number. The editorial, "The Pilgrim," and the article, "The Lion in His Den," brought me valuable information concerning four books that will be worth my while. I will know now that I will be making no mistake in getting them. Mr. Devan's article, "Wanted—a New Apocalyptic," was splendid and encourages me greatly in doing just that which he urges, and which I was doing without knowing that I was, in a very small way certainly, helping to create a new apocalyptic. That article was mightily worth while.

There were two beautiful and helpful poems in that issue, "My Study Desk," by Madeline Sweeney Miller, and "Faith," by Laura Bell Everett. I cannot say whether by the canons of literary and poetic criticism these are great poems or not. But I know they suited and delighted me. And let me say while speaking of poems that The Christian Century seems to have a peculiar genius for finding poems of the sort that delight and help ordinary folk who have poetic appreciation without literary pretension.

Even your advertising pages are shot through with the same freshness and vital spirit that characterizes the body of the paper. I can find book reviews and criticisms without number in other magazines and periodicals. But your advertising pages keep me informed of what is fresh and vital in religious thinking. I read them all every week.

Minneapolis, Minn.

ARTHUR S. HENDERSON.

The Social Bloc a Useful Agency

EDITOR THE CHRISTIAN CENTURY:

SIR: You will grant that the people of America, whether they are farmers, laboring men, business men, or professional men, have grown up out of rank individualism. The motto of each has been, "Everyone for himself, the devil take the hindmost." This has been a practical guide in America simply because of the bigness of the country and the richness of the country. Any man who was active and possessed of keen intelligence could make a good living and enjoy life simply by keeping busy.

Conditions have changed. The country is getting crowded. One man is no longer sufficient unto himself. Neither is one family, nor one section of the country. In fact the United States today depends upon the rest of the world as never before.

Classes and organizations among the above mentioned social groups have been formed because it has been found that, by and large, the members of the organizations find larger life within than without the organizations.

There is no agency in this country that sees to it that each citizen gets justice in all ways without a demand from that citizen. The citizen has to take the initiative. At least this was true till the organization of unions and guilds and associations. Now the organization takes the initiative or else nothing is done to bring about justice. The much talked of "public" seems to be the agency that should look out for each component and see that he receives justice. Experience shows, however, that neither it nor any other agency does anything or

even thinks about doing anything till a loud noise or threat is raised against it. Usually it takes actual inconveniences to stir this imaginary "public" to thought or action.

If the gospel of Christ means anything for the individual it means that he shall identify himself with his family, his community, his state, his nation, his group in the church, his church, the Federal Council of Churches, if he belongs to the right denomination, his occupational group, at once local, state, district, national, and international, his lodge, local, state, etc., as far as it goes, and his cultural groups including the international organization of each if there is one. By identifying himself with these groups, all of which include himself but are bigger than himself, he works for the welfare of the people in them. When this matter of identifying himself with groups larger than himself is carried to the end he will be identified with the all inclusive group, humanity. Then he will love his neighbor as himself which becomes one and the same thing. By this time he is a full fledged Christian.

Men are so constituted that they can not love mankind which is all-inclusive without beginning on a small scale and working up. The fact that a man belongs to a social class and is class-conscious is a good thing. He should work for the welfare of all of the members of that class. If they are not getting a square deal he should help set up a loud howl and work till they do get a square deal.

The way to try the gospel of Christ is not to deride classes and blocs. It is rather to get men into varied social groups including political, religious, occupational, fraternal, and some subdivisions of these four, which I shall call cultural. Domestic, educational, and playgrounds should be added to the list. In this way the man would become conscious of his relations to his neighbors near and far and the democracy of God would prevail.

WARREN M. BLODGETT,

General Secretary, University Y. M. C. A.

Lawrence, Kansas.

THE SUNDAY SCHOOL

Backed by Almighty God *

A STRONG man makes a prayer: "God, there is none beside Thee to help, between the mighty and him that hath no strength: help us, O God, for we rely on Thee and in thy name we come against this multitude." This is not the desperate prayer of a man who comes only to God in a pinch; all his life Asa has been consistent; he has relied on God always. This is not the prayer of a lazy man. Asa has been building walled cities and training armies for years. He has done his part; now in the day of threatened calamity, when vastly superior forces come against him, he can with a clear conscience call upon God to help him. Spurgeon has a good sermon upon the text: "As thy days so shall thy strength be." That great preacher had implicit faith that almighty God could and would supply every need of his. God will not supply strength according to our desires; he will not give Monday's strength on Saturday night.

God will not supply strength according to our fears; that would be a big waste. What would be the use of supplying an old lady with strength to die in the poorhouse when she was destined to die in her own quiet home! The powerful London preacher shows how deeply we need strength. (1) When we are on duty. We may start out bravely, only to find how much we need certain qualities that only God can supply. (2) When we suffer. We are brave soldiers by the fireside, hearty sailors on land, but when the storm of suffering strikes us, how do we fare? Racked by pain we need the strength of heaven. (3) When we are tempted. It is then that we appreciate how pitifully weak we are humanly. We

* Lesson for April 2. "Asa Relies on God." 2 Chronicles, 14:1-12

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escape drink to be caught by lust; we escape lust to be caught by greed; we escape greed to be caught by pride; we escape pride to be caught by laziness. Who can avoid temptation? Only God can give the strength to bring victory over all temptations. (4) When we try to run the heavenly race; when we try to make progress in the Christian life. It seems to be like climbing a slippery hill. To grow in grace and knowledge of the truth is most difficult. We need the strength of God. But if we accept this promise we may cast away all fears. The Christian Scientist will have nothing on us! Why should we fear? God will take care of us. When you went to college your father probably said to you: "I plan to give you an education. You will have money for all that you need, but not one cent to waste." If you needed room and board, there was the money; if you needed a new book, there was the money; if you needed a new suit of clothes, there was the check, but not a cent to throw away. God takes as good care of us as our earthly fathers, does he not? If not, then you had better worship your ancestors!

In one of our rooms at home hangs a gilded cage and in that cage has lived for five years a most wonderful songster; how that canary does sing! He just pours out his soul in melody. Many a time he has rebuked my gloomy moods. Suppose that bird had said to himself five years ago: "Here I am shut up in this cage. I cannot get out. These people may forget all about me. I am of very small interest to them. They may put gasoline in the car but will they put birdseed in this little cage? What will happen to me when they go away on long vacations; will they not leave me here to die miserably? How can I sing—I am so nervous and fearful—I cannot make a sound—surely not a joyful sound—the universe is against a poor, little bird in a cage!" But winter and summer have rolled around time and again and every day someone has put seed in one end of the cage and water in the other, the whalebone has not failed and occasionally a lettuce-leaf has appeared. The bathtub has been put in place and thoughtful minds have guarded every moment of that precious singer's earthly career. Are you not of more value than a bird? Take a lesson from this parable and sing—and sing—and sing—flood your little world with melody—for God will take care of you.

If we could only cast off our fears; the average man and woman is a victim to phobias. God will take care of us. If we will be good and decent, if we will work and trust, God will supply every need of ours. The righteous will not be forsaken. Jesus was crucified; God did not forsake him; his cross lifted up the world. Everything will work out for good for those who love and follow God. Asa went out to battle with this prayer upon his brave and trusting lips. The odds were all against him—as far as he could see—but almighty God gave him the victory. Thus does history repeat, over and over, until it would seem that the most timid and downcast of us could put our trust in him. "If God be for us—who can be against us?"

JOHN R. EWERS.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Mass Meeting on Peace Held in Washington

Under the leadership of the Federal Council of Churches, the various Christian communions of Washington held a mass meeting on March 13. At this meeting the ratification of the treaties prepared by the recent Conference on Armaments was urged by such speakers as Henry Noble McCracken, president of Vassar college; Dr. John H. Finley, one of the editors of the New York Times, Dr. Charles S. Macfarland and Dr. Sidney L. Gulick. Similar meetings are to be called together in various parts of the country in an effort to solidify public sentiment behind the treaties.

Country Community United in Religion

Out in Washington state the little country community known as Kendall had had nearly every variety of religion. There were Lutherans, Presbyterians, Disciples, Church of God, Methodists, Pentecostal Christians and perhaps others. Dr. S. E. P. White, the Presbyterian lumber camp missionary, came to this community, and held evangelistic meetings. As a result of his efforts a community church has been organized, and the people joined in an enterprise of equipping a place of worship with their own hands. Many improvements were made. Though the community church movement must make headway against the attitude of most of the denomination officials, nearly every week brings news of some new enterprise of this sort in one section or another.

Son of Noted Evangelist Addresses Young People

Gypsy Smith, Jr., son of the noted British evangelist, will address the young people of Chicago in an evangelistic conference at the Moody tabernacle April 6. The meeting is being held under the auspices of the Chicago Church Federation. The Moody chorus of 300 voices will sing. Sons of ministers who become ministers are rather rare and this, the appearance of the younger Gypsy Smith, is being awaited with interest in Chicago.

Unitarians Making a Drive for Members

The Unitarian Campaign for a twenty-five per cent increase in church membership is described by the leaders as "a campaign by members for members." There has been so little interest in the past in recruiting that it is claimed that many Unitarian churches have large numbers of people in the community who work with the church but who are not members. October first was the day of starting the drive. Palm Sunday will place emphasis upon consecration, and on Easter a simple and dignified service of consecration will be used in the churches. Eight bulletins have been sent out to the local church committees, and the emphasis is laid in these bulletins on "warming up the folks." The Unitarian Lay-

men's League with its 262 chapters and its 12,716 men is taking a large part in the campaign this winter. In many of the city churches there will be preaching missions which will supplement the work of the ministers.

Contest Over the Body of a Church Trustee

Anthony Naimo, a trustee of the Italian Chapel of Calvary Presbyterian church of New York, died recently. Some members of his family were Roman Catholics, but up to the time of his death he stoutly insisted that he was a Protestant, and he refused the rites of the church. Nevertheless his remains were buried by Roman rite in the consecrated ground, and the Presbyterian church of which he was a member had to satisfy itself with a memorial service. It is said that the memorial service was larger than the funeral in the Catholic church. The incident indicates some of the problems of home life that result from households divided in religion.

Stated Clerk Marks Denominational Progress

Dr. Lewis Seymour Mudge, the new Stated Clerk of the Presbyterian church, has recently published an address entitled "Progress and Presbyterianism." In this address he tells the story of the progress of his denomination in striking terms. He says: "In the year 1717 our denomination in the United States consisted of 19 ministers and 40 churches, and in round numbers 3,000 communicants. Today we have in round numbers 10,000 ministers, 10,000 churches, one million and three-quarters of communicant members, and one million and a half Sunday school members. Last year we gave to benevolences \$16,000,000 and spent for the support of local congregations upward of \$31,000,000. We sometimes fail to realize that as great as our church is, we are only a small section of the great body of Christian people holding to the Presbyterian system in church government and doctrine. There are at least 13,000,000 of communicant members throughout the world today in churches holding to the Presbyterian system, and a modest estimate adds to these something like 40,000,000 adherents, making a total well above 50,000,000 of members and adherents."

No More "Hip, Hip, Hurrah" Music

A meeting was held recently of the officials of the International Sunday School Association to plan for the convention program to be given at Kansas City June 21-27. One of the most important decisions was not to have any more "hip, hip, hurrah" music, if one may use the words of the committee. In place of this the idea is set up to use the fine art in the service of religion, and Professor H. Augustine Smith will be director of music pageantry and art. Professor Smith has occupied the chair of Church

Worship, Music, Hymnody and Pageantry of Boston University since 1917 and in 1920 was made director of the department of Fine Arts in Religion and World's convention in Tokyo. The first three afternoons of the convention this year will be given over to the consideration of the report of the Committee on Education. Many departmental meetings will be held at other times. On the mornings of Wednesday, Thursday and Friday various institutes will be running in various parts of the building.

Minneapolis Has a Church Federation

One by one the various large cities of the nation are organizing the Protestant forces in city federations. Minneapolis is one of the largest cities to be added to the list. Dr. Roy B. Guild has spent a whole month in the city bringing the organization into effective shape. A whole time secretary will be employed and the institution will begin to develop according to the peculiar needs of Minneapolis, for it is not the point of view of the Federal Council of Churches that all federations should do the same things.

Ku Klux Klan Gets Church Endorsement

Recently Rev. L. Walter Greep, pastor of the Disciples church at Commerce, Tex., preached on the Ku Klux Klan. In the midst of the service three robed klansmen came in and handed him a letter thanking him for his service to the community and gave him a check. This custom seems to be growing in the west and south.

Church People Fail to Get Anti-Evolution Law

The Anti-Evolution bill introduced into the legislature of Kentucky failed of passage. It was sponsored by many church people of the state representing most of the evangelical denominations, though probably in every denomination there were some who would not favor the bill. The vote on the measure indicated that a great many of the legislators were in sympathy with it, and it was defeated by a small margin. Thus narrowly have the evangelical churches escaped adding another chapter to the incident of Galileo.

Preachers Are Mixed up With a Lottery Scheme

Presbyterian journals are taking to task three Presbyterian ministers of New Orleans, La., Drs. Sumney, Alexander and Mooney who are alleged to have become involved in a lottery scandal in that city. The plan was to establish a home for homeless urchins, and the enterprise was to be an interdenominational one. The chairman of the committee was a Roman Catholic priest. Gypsy Smith, who was preaching in New Orleans at the time was embarrassed to find the nature of the enterprise after he had publicly endorsed

it upon the recommendation of his preacher friends. The raffle tickets were to give to the holders of lucky tickets a chance at a whole fleet of automobiles.

Appeal Heresy Case to Archbishop

The English heresy case which has filled the newspapers this year, the charge brought by Rev. E. C. Douglas against Rev. H. D. A. Major, was decided by the Bishop of Oxford in favor of the accused after the bishop had secured the advice of three prominent theologians of Oxford. Mr. Douglas then appealed the case to the Archbishop of Canterbury, who refused to take jurisdiction in the case, insisting that the word of the bishop was final. All that is now left for the complaining clergyman is to challenge Mr. Major to a debate before the Christian Evidence Society. Mr. Major's heresy was the denial of the resurrection of the flesh, a heresy that is now recognized by the bishop as orthodoxy.

Disciples Institution in Grave Danger

Texas Christian University of Ft. Worth has buildings worth a million and a half, the finest buildings to be found anywhere in the community. The board of trustees met recently and faced the fact that the teachers could not be paid for the winter quarter, and that the present floating indebtedness of the institution is \$69,000. Prominent Disciples ministers of the state were called in from all over Texas, and a committee was appointed to apportion the deficit among the churches. It is hoped to provide the funds to redeem the financial obligations of the institution for this year within the next few weeks.

Ministerial Supply Opens a Social Question

Current reports indicate that there are 4,000 fewer clergy at work in the Church of England at the present time than at the opening of the war. The poverty of hundreds of the clergy has discouraged good families from encouraging good families to enter the ministry. The Bishop of Durham suggested recently that the ministry be recruited from the ranks of the artisans as well as from the families of squires. This suggestion will be noted with astonishment in America where so many of the religious leaders have come from the farm, and from the homes of hand-workers. But in England certain traditions have shut up the work of the ministry to certain favored classes. A school opened to educate artisans for the ministry failed recently.

Close Up Business for Religious Worship

Roman Catholics, Jews and Protestants will co-operate in promoting a religious revival in Ft. Worth for two weeks before Easter. Every morning between ten and eleven the stores will be closed, and

signs will announce that the proprietor and clerks have gone to church. At a recent mass meeting representatives of all the great religious communions sang hymns, and promoted the revival spirit for Ft. Worth. The Chamber of Commerce of Ft. Worth makes a point of the religious life of the city.

Religious Instruction for Adults

How may an adult that was denied religious instruction when he was young secure it now? The ordinary Sunday school class is not always taught by people who understand the needs of educated men and women. St. Paul's Cathedral of the Episcopal church in Boston is securing some teachers of religion from among the people who are eminent in the city life, and classes are being organized to expound the essentials of Christianity to adults who are highly intelligent in secular things, but who have no adequate ideas of what Christianity is.

Hungarians Become Episcopalians

The movement away from Rome has influenced thousands of Hungarians in this country as well as in Europe. The American Hungarians are to be Episcopalians henceforth, if they are Protestants. A conference between their leaders and the bishops of the Protestant Episcopal church has resulted in an agreement that their ministers shall be reordained and that they shall come under the authority of the Episcopal bishops. It is said that about 20,000 Hungarians will thus become Episcopalians in the near future. In the matter of liturgy the Episcopal church is willing to grant considerable latitude for such nationalistic groups.

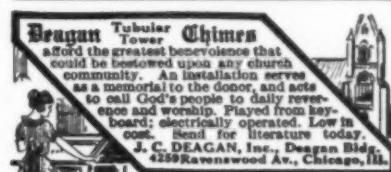
Constitution Makes Bible Reading Legal

The constitutional convention that is now engaged in drafting a new constitution for the state of Illinois has taken up the subject of religion and definitely ruled that no judicial system shall hereafter be possible which would make the reading of the Bible in the public schools

illegal. Thus an absurdity in the court records of the state will be wiped out and the local community will be given the freedom of ordering daily Bible reading or forbidding it as may seem best. The religious section of the new constitution as recently adopted by the convention is as follows: "The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be guaranteed; and no person shall be denied any civil or political rights, privilege or capacity on account of his religious opinions; but the liberty of conscience hereby secured shall not be construed to dispense with oaths or affirmations, excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the state. No person shall be required to attend or support any ministry or place of worship against his consent, nor shall any preferences be given by law to any religious denomination or mode of worship. The reading in the public schools of selections from any version of the Old and New Testaments without comment, shall never be held to be in conflict with this constitution."

Methodist Superintendent Regrets Expulsion of Heretic

Time is the great healer and it is possible for the religious communions of Chicago to take a broader and a kinder view of some events of a generation ago. David Swing was forced out of the Presbyterian church and Rev. H. W. Thomas out of the Methodist church on account of theological views. Superintendent



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John Thompson of the Methodist church in Chicago in his little quarterly, *The City Foursquare*, says of the Thomas heresy trial: "It was only yesterday that I came upon the account of the expulsion of the Rev. H. W. Thomas from our Rock River Conference. I had heard of it but was not privileged to read the record. To me it was painful reading indeed. I have not read in all church history a nobler statement or one breathing a finer spirit of loyalty and devotion than that read by Dr. Thomas before the conference. In reading the findings of the other side you cannot feel the thrill of the same spirit of love and Christian charity. So he was expelled because of his larger hope for the human race in the Fatherhood of God. I am sure if I had known him I would have liked him. He is in Heaven today in the Father's house and may have met some of his old-time opponents. How silly and foolish and un-Christian the whole matter must look now as they view it from the purer, kinder light of that other life. Jealousy for a particular view of hell led the conference to break a brother's heart, sever a lifelong friendship. Pharisaism seems ever set to guard creeds."

Reserve Army Chaplains Are Called For

The government is building up an officers' reserve corps against time of need and is now seeking to enlist a number of clergymen who would be subject to call. These would draw salary only when in actual service. It is a striking fact that since the world war closed the number of candidates for chaplaincies has been quite small.

Protestant Strength in the World Continually Underestimated

On account of the different methods of enumerating membership the Protestant strength in the world is continually underestimated. A writer in the Boston Transcript says that were the Protestants to take their census on the same plan as do the Catholics and the Greek Orthodox church, there would be 825,000,000 Christians in the world, of which 416,000,000 are Protestants. Just now the Orthodox church is in a mood to develop closer relationships with the Christian world and it is an interesting question whether it will be absorbed some day in the Roman Catholic church, or whether it will become affiliated with the Protestant group of churches. Patriarch Meletios, who visited this country recently, has distinctly Protestant leanings. He is the spiritual head of 121,000,000 million Christian people. The Roman Catholic population of the world numbers 228,000,000.

Distinguished Baptist Leaves His Church

Dr. Robert Stewart MacArthur is one of the most distinguished Baptists in the world, having served as president of the international organization. He was made pastor emeritus of Calvary Baptist church of New York after a long pastorate. Last year he resigned as pastor emeritus of the congregation as a pro-

test against the alleged sensational methods of the pastor, Rev. John Roach Stratton. Recently Mr. Stratton arranged a debate in the church with the theatrical manager, William A. Brady, and this was regarded as the last straw by the aged pastor. Dr. MacArthur has withdrawn from membership in the Calvary church along with his wife and family.

Chicago Ministers Will Meet More Frequently

The development of a greater esprit de corps among the ministers of Chicago is one of the noteworthy features of the religious life of the city during the past two years. Under the guidance of the Chicago Church Federation there is cooperation in many new ways. This makes necessary a monthly union ministers meeting in place of the bi-monthly meeting which has been the rule in recent years. The program committee for the meetings is made up of one member from five of the leading denominations of the city, Baptists, Congregationalists, Disciples, Methodists and Presbyterians. To these is added a sixth to represent the smaller denominations. The committee personnel in the denominational order named above is composed of the Revs. Charles T. Holman, D. P. Breed, Karl Borders, C. Claud Travis and Arthur R. Ewert. Bishop Fallows represents the other denominations.

Dr. Crossfield Goes to William Woods College

Dr. R. H. Crossfield, whose brilliant administration of Transylvania University made him a well-known figure among the Disciples, is back at the educational task again, having accepted the presidency of William Woods college made vacant by the resignation of Rev. Joseph A. Serena, who went to the Cape Girardeau State Teachers' college. Dr. Crossfield has been a secretary of the Federal Council of Churches the past year, dealing with the difficult finances of that organization. During his secretaryship a considerable reduction was made in the debts of the organization.

War Hatreds Overcome

In France the war hatred is naturally greater than in many other countries for they have suffered more. It is a cheering bit of news therefore to read that the Protestant churches of France are taking up a collection for the starving children of Germany and Austria. The offering cannot be as generous as a similar effort in this country, but any kind of an offering that is participated in generally by the churches of France has a spiritual value that makes it of great significance.

Congregationalists of Boston Report Progress

For the past twenty-five years the Congregationalists of Boston have maintained the Church Union of Boston. This includes Congregational churches within fifteen miles of the state house. The organization has been particularly interested in aiding in church erection

projects, and in each case where aid is extended, a reversionary clause is put into the church deed so that the property is forever safe to the Congregational denomination. The property about Boston that is held in this way now totals a million and a half of dollars in value. In 1895 the property value was reported as \$775,800, so there is evidently a very significant increase in Congregational property interests.

Only One Congregational Hospital in United States

Protestant sects have not been very forward in the building and maintaining of hospitals, and most of these at the present time are in the hands of Methodists and Presbyterians. The Congregationalists have only one hospital in the United States, according to the official journal of the denomination, and that is located at Des Moines. The number of patients received in this hospital the past year was 1,372. An effort is being made to secure the funds with which to build a nurses' home at a cost of \$100,000. There are 24 nurses in training and the number graduated the past year was 13.

Dr. Gilroy Feted by Former Parishioners on Way to New Task

Dr. W. E. Gilroy, who has gone to Boston to become editor of the Congregationalist, was given a beautiful evening at the Congregational church at Fond du Lac just preceding his departure. The church presented him and his wife with a complete dinner set of solid silver flatware. The resolutions adopted were most kindly and appreciative. On the way to Boston, Dr. Gilroy stopped with former parishioners in several churches he served in Canada, and in each case was given a reception and godspeed in his new task.

Y. M. C. A. Succeeds in Jerusalem

That the holy city of three religions should have a Y. M. C. A. indicates how our world is changing. A printed bulletin is issued from this organization which is called "Jerusalem Men." In this journal are noted the various activities of the organization which include a Bible class on the Life and Times of Jesus, a debating club for students of English and a fortnightly round table for the exchange of views. One of the mottoes of the organization is "Greece had a mind, Rome had a body, but Jerusalem had a soul."

Y. W. C. A. Substitutes for the Dance

The dance craze which has swept over the country following the war has brought with it forms of dancing that have proved embarrassing not only in evangelical circles but even to religious leaders in the Episcopal and Catholic churches. The Chicago Y. W. C. A. has a physical director with views on recreation for the young people. Miss Florence Lawson says: "I am not offering a substitute for dancing, for I don't believe there is such a thing. I am add-

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EUROPE AND THE NEAR EAST

A SMALL party is going to make an absolutely de luxe trip this year to Europe and the eastern Mediterranean. Four weeks will be spent in visiting the Holy Land, Egypt, and Greece, and to this will be added six solid weeks of sightseeing in Europe. The opportunity to combine the Holy Land and the Passion Play will not present itself again for at least eight years; and Europe, still marked by the War, is of endless interest. The trip will be positively first-class in every respect. Steamers, hotels, and land transportation everywhere will be the best available.

This is my eleventh trip. References, both financial and personal, will gladly be given, and the right is reserved to ask them of others who wish to join the party. Details will be sent upon request.

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A NEW HYMNAL BY EASTER

WORSHIPFUL and beautiful services are now coming to be the chief desideratum in the churches. In these days the apostolic injunction to "let all things be done decently and in order" is being truly heeded. But have you ever entered a church where the building was of the best, where the sermon and other features of the service were according to the most refined standards, but where the hymn books used were actually shabby-looking?

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ing something else besides dancing to the social curriculum. Dancing is unsocial. People forget they have tongues and lose the art of conversation. Organized games are social. They get everybody acquainted. Of course there is always the supercilious youth who refuses to play 'Going to Jerusalem,' and the dance-struck girl who is bored by the childishness of 'Spin the platter.' But the majority of 'teen age' folk enjoy the old-fashioned games if they have some one to lead them."

Jewish Evangelization an Interesting Theme

The Board of Home Missions of the Presbyterian church is feeling the challenge of the large Jewish population in New York City. This board has recently issued a booklet on the Jews of Greater New York, from the pen of Rev. Robert Anthony. In this book the meager efforts of a hundred years are summarized. Mr. Anthony says: "Jewish evangelization in America began with the first convert, Rabbi Judah Morris of Boston, who was baptized about 1730 and became professor of Hebrew at Harvard. Joseph Samuel C. F. Frey of London made an unsuccessful attempt to organize a mission for the Jews in 1816, but had to give it up for general work. The first society was called the American Society for Ameliorating the Condition of the Jews, and received its charter April 14, 1820. Frey became its agent and prospered for a time. Later it was revived by the Rev. John L. Lichtenstein and John Neander from Germany, 1845 and 1850, and did a good work. At present there are several independent missions in greater New York, some of them doing excellent work. The only distinctively Presbyterian enterprises are the Labor Temple and the East New York Neighborhood House, Brooklyn." Mr. Anthony calls attention to the fact that 90 per cent of the Jews are not connected with the synagogue, and to evangelize them is to reach men and women without a religion. As to the relative value of missions for the Jews as compared with the program of making them truly welcome in Gentile churches, he does not discuss.

No Easter Bonnets for These Women

Mrs. Martin Kent Northam has sent out a letter to the various women's organizations of Illinois, including clubs, missionary circles, and women's fraternal organizations, asking them not to buy an Easter hat this year. The price of such a hat would feed a child in Armenia three months. Among the other economy measures suggested are the following: "Deny yourself the pleasure of afternoon teas during Lent; they need bread. Carry your own market basket; the saving will help near east relief carry on. Abstain from purchasing candies; the eating may be limited to candy presented to you by friend husband or brother. Resist the temptation to ride in taxis and even street cars on clear days; the walking will help your health and complexion. Avoid extra desserts;

the saving will help increase the contributions. Darn the old stockings; the cost of a pair will feed a child for a month. Desist from using perfumes; the aroma of the consciousness of doing good will sweeten your life. Wear your old shoes half-soled; the price of a new pair saves a soul over there. Save on amusements and contribute amount saved to near east relief; the contributions given will fill you with joy.

Unitarians Aroused Over Membership Statistics

The story released by the statistical department of the Federal Council of Churches to the effect that the Unitarian churches of the land had lost 30,880 members during the past five years has stirred up things in the Unitarian camp. The Federal Council fell into error inadvertently because there are three sources for ecclesiastical statistics in this country, and the methods used by different organizations are not the same. The Unitarians have sent to every city newspaper in the land a reprint of an article in the Christian Register, in which correction of the Federal Council figures is made.

Wealthy Disciples Establish a Foundation

Certain wealthy Disciples laymen who are known for their support of institutions with a conservative leaning in the theology have formed a Christian Foundation. This organization will provide funds for enterprises in various sections of the country which are approved by the trustees of the Foundation. About \$150,000 has been paid in already, and it is hoped to have a considerably larger fund, some daring to talk in terms of millions. It is said that G. B. Peake of Des Moines will be president of the Foundation and W. G. Irwin of Columbus, Ind., the treasurer. Up to the present time Mr. Irwin is the chief benefactor of the infant concern.

Benevolent Offering Taken on a Single Day

The Presbyterians of the nation have on a single day made the canvass for the budget of their respective boards. The day set this year was March 12. It is too early yet to learn what results were secured in the drive for \$14,500,000. Only a few years ago the budget for these agencies was \$5,000,000, but the development of Presbyterian enterprises makes it apparent that a very much larger budget can be profitably expended in the work. The campaign has been one of education with a careful allocation of financial responsibility.

Sunday School Teachers Are Ignorant of the Bible

Were the average minister to put his Sunday school teachers through an examination for Bible knowledge he probably would be shocked to find out how little they knew of the subject that they are trying to teach. At the Minneapolis Community Training School recently the instructor, L. L. Dunnington, gave an examination to a group of teachers. The

method was to put down statements about the Bible, and to ask the teachers to mark them true or false. Here are some of the statements: "Barnabas was the first Christian martyr." Five of them marked this statement true. "The Sanhedrin was a Jewish temple." Four of them marked this true. "During the absence of Moses the Children of Israel made a serpent of brass for an idol." Thirteen marked this true. "Jacob left home for fear his brother would kill him." Sixteen thought this was false. "Joshua was the leader of the Israelites after the death of Moses." Twelve, strange to say, thought this was false. "Gideon was a prophet of Israel." Fifteen marked this true. "David was the first king of Israel." Thirteen thought it was true. "Samuel did not want Israel to have a king." Twenty-seven thought this was false.

Death of Missionary a Challenge to Young People

At Lathrop, Mo., when the news of the death of Dr. A. L. Shelton was received, the church at once arranged a memorial service and raised additional funds for foreign missions. Much more noteworthy was a similar service held at East Enid, Okla. At the latter service a call was made to the young people for recruits to take the place of the fallen missionary. As a result of this appeal, 28 young people volunteered for the foreign field. Many of them are students in Phillips University.

United Topics for Holy Week

The work of the Protestant churches in connection with the Easter season will be more unified and standardized than ever before. The Federal Council has sent out a list of topics for the week of prayer and evangelistic effort, which will be widely used. Beginning on Palm Sunday these topics are: "The Redeemer, the Son of God," "The Work of the Redeemer," "Kinship with the Redeemer," "Following the Redeemer," "The Worth of the Redeemer," "The Victory of the Redeemer," "The Living Redeemer."

How the Churches Concentrate

The concentration of the churches of a city in a single desirable territory is well illustrated by the facts recently gathered by a Louisville newspaper. Of the church budget of Louisville, \$120,000 is spent on a single bit of street six blocks long. In this section the Presbyterians have two churches. Other denominations represented are Christians Scientists, Unitarians, Episcopalian, Disciples, Methodists and Baptists. Besides the churches, the following religious institutions are in this section: Southern Methodist Board of Church Extension, Presentation Academy, Nazareth College, Visitation Home and Knights of Columbus hall. In many large cities the combined efforts of the various denominations is to secure a regrouping of the churches to provide every neighborhood with religious conveniences.

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